

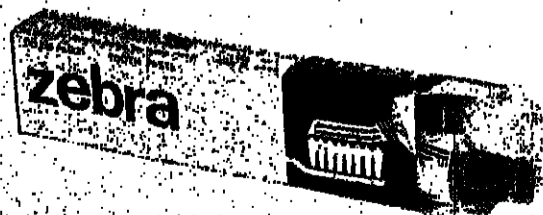


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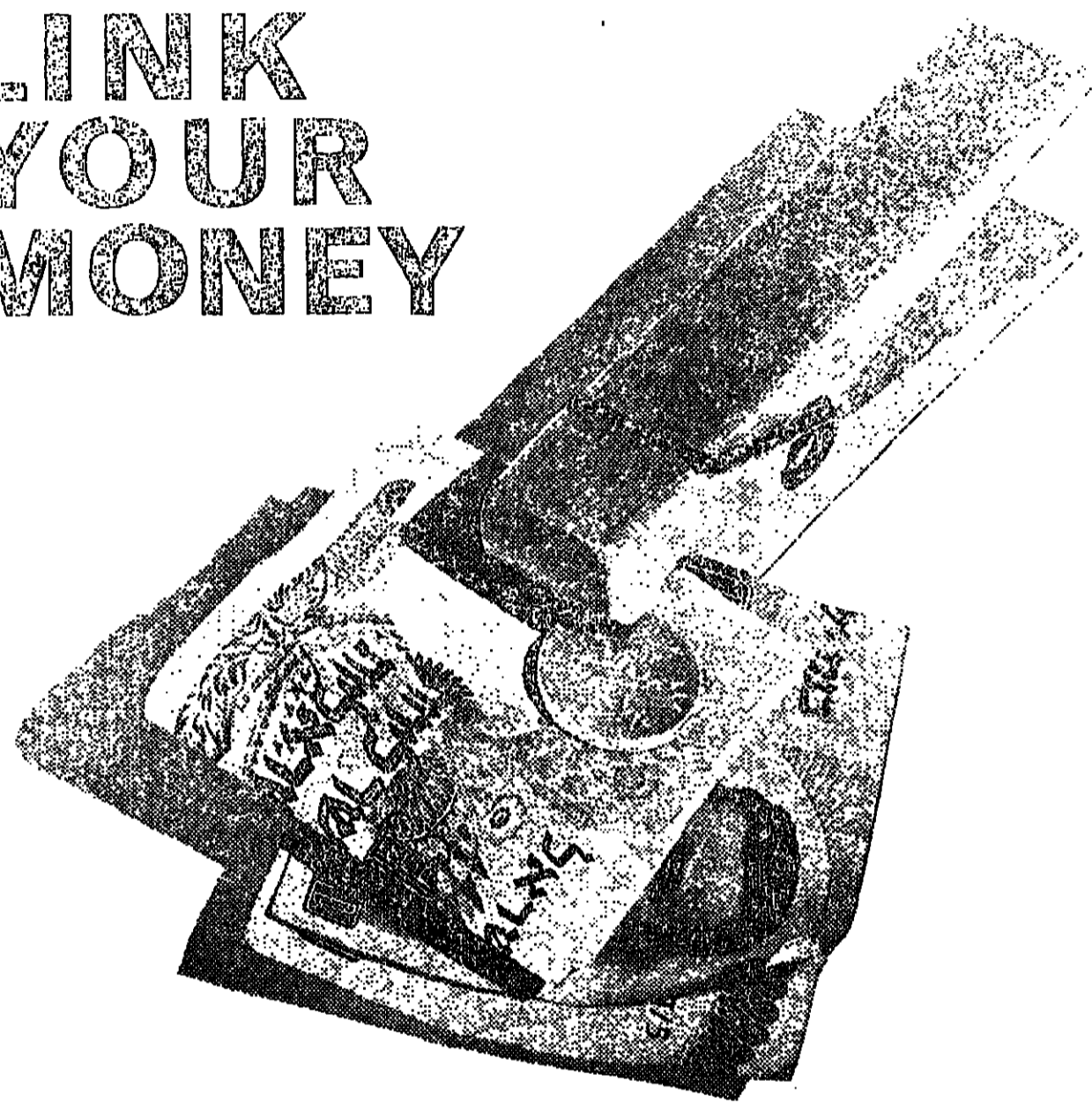


הכין את המגזין



Yvonia Hots, one of the three girls who belong to the new Israel Skydiving Club, gets help adjusting her parachute before her first parachute jump. Hersh Goodman tells the story of the new club, and of its 40 members, in a story on Page 8 of today's Magazine. (Radovan)

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CORRECTION. Mr. Daniel Dishon, author of the article "The Arab States: an absence of alignment," published in last week's magazine, is editor of "The Middle East Record," and not, as erroneously stated, "The Middle East Review."

MIR.
SHAPIRO
GOES



After six years at the Cabinet table, Ya'acov Shimshon Shapiro takes his seat on Knesset Member's bench this week.

ALMOST every stage of the Netivei Neft affair has gone unexpectedly, and here we were, sure that we knew everything. The Government's "Vared" water company lost IL6m., or was it IL10m.? and "Vared" being a public company the deficit had to be made good somehow, to save a government representative having appear in bankruptcy court. The public huffed and puffed for a day, and the word "Vared" ("Rose") is about to turn into a symbol of mismanagement. Perhaps we are used to government companies losing large sums of money and this loss does not have any reality for us. Nobody clamoured to know just how all this money had been lost, whose were the miscalculations, who was responsible and other pertinent questions, such as the job now being held by whoever it was had mismanaged, or had failed to warn the government firmly enough that it was trying to do something impossible.

Going concern

Netivei Neft, on the other hand, coined money, its manager had abandoned oil wells in Sinai working again with days or weeks and sold and, according to one calculation, provided the money for the administration and development of the occupied territories. Then came Dr. Neuv's charges of stolen equipment, tyranny and even "orgies," and the public rose as one man. We have got used to money being lost, but money actually being made in a public company is unfamiliar. Perhaps people suspected there must be a businessman at the head of the company, and every one knows that businessmen put their own interests first, and not those of the state. Perhaps, disagreeable thought, people felt a twinge of envy at the mention

One of the things that brought about Justice Minister Ya'acov Shimshon Shapiro's resignation this week was his sharp personal resentment of criticism. And there is "more than a grain of truth" in the argument that Mr. Shapiro was a "chance victim of the public's deep-seated suspicion" of the way the nation's financial affairs are conducted, writes LEA BEN-DOR.

of somebody knowing how to make all this money. Or was it the mention of orgies? (What orgies, Dr. Neev was asked. "I don't know, I've never been to one," he admitted, "that's what I've heard.")

I DON'T know why Mr. Yaacov Shimshon Shapiro, the Justice Minister who resigned on Sunday, did not pass Dr. Neev's accusations to the Attorney Gen-

Parliamentary Report

eral and the police. Except for dechal Friedman, the Netivei Neft manager, who resigned some weeks ago, in effect used his position to get better terms for the sale of his company are not complicated charges that Mr. Mor-



The lawyers' table at the Witkon Commission hearings: too high a price for a 'festival.'



Folding chutes is a painstaking task, that must be performed properly. At left, members of family assist; at right, two of the skydiving club's three girl members pitch in. (Radovan)



Sport parachuting: it's a long way down

(Continued from page 5)

At 3,000 feet, the instructor pokes his head out of the open door and I know that in a few minutes I will reach the legendary point of "no return." Sure enough in what seems a very short time, the instructor gives a thumbs-up sign and shouts an order to check equipment. This done, I crawl to the opening, put both my feet over the side of the plane into a terrible wind which strikes me as being completely incongruous with the blue sky above and wait. A kilometre below, I see a tiny white cross. That's the target.

A painful wait

A tap on the left shoulder and I hear "out of the plane" a command usually repeated several times until it sinks in. My left foot feels for and finds a stirrup directly under the fuselage, and my left hand grabs the doorframe. My right hand grapples for the wing strut and my right leg dangles in the air. Clinging on for dear life, I hear the plane throttle down to a mere 80 miles per hour and I wait... and wait... and wait. Perhaps he'll change his mind and call me back in, is usually the

last conscious thought I have, before hearing a distinct "Go" above the noise of the engine and the rushing of the wind. I hesitate for a split second and let go...

The few seconds — with experience the delay gets longer — that I am in free-fall take ages. A giant hand grips me under the stomach and the quiet is shattering. If I could only concentrate on the beauty of it all and not worry about the chute not opening, the sensation would be tremendous. I tuck in my arms, pull the rip-cord and wait for the gentle jerk which tells me that I am safe. That wait is in the region of five long seconds, but once the giant green, orange and white canopy is open and I have checked to make sure all is well, I can begin to enjoy the bird's-eye view which on a clear day stretches from Caesarea to Hadera along the coast.

Each chute is equipped with a steering mechanism, and for the four minutes it takes me to reach mother earth I concentrate on trying to get as close to the target as possible.

The next "worry" comes about 60 feet above the landing zone when the ground suddenly comes

rushing up to meet me. But this lasts only a fleeting moment, and my fear is neutralized by the feeling of thankfulness that I am back on the ground no worse for the experience.

Back for more

The funniest thing about the sport is that the moment one hits the ground one rushes back to the club secretary to find out when one can be squeezed into the next lead. This is not masochism, but the jump is a tremendous sensation. One has achieved something which can only be discussed with others who have experienced the same. Those few minutes provide conversation for hours. They are minutes which are relived for weeks — or at least until the next time.

The cost of the sport is not prohibitive. A full course, including two jumps and participation in club equipment (the cost of which is prohibitive) is IL250, while each jump is IL25. One usually does 10 static-line jumps and 15 hours of ground instruction before executing a free-fall. Free-fall is an art which is also attacked gradually, and the novice does progressive delays until he breaks what is termed "terminal velocity" at 12 seconds — a fall rate of 120 miles per hour with the body in a wide valentine (spread-eagle) position.

Then one learns to control one's body — to maintain stability — and eventually, with experience, come the games people play up there: the forming of rings by linking hands, the passing of baton, and "style" — a general term for the prescribed aerial exercises judged in competitions.

The club's operators have their hearts set on sending a civilian team to an international meet in Yugoslavia next year — six men and six women. As only three girls have joined the club until now, this may prove a problem — "but compared to the problems we've had up to now, this one is chicken feed," said Wilken.

Growth seen

It is to be expected that as the sport gains "respectability" in Israel, so the number of participants will increase. According to Wilken, "forty members to start off with was quite unexpected."

What was even more unexpected was the type of person who enrolled. Most of the members are either professionals or pilots, and the average age is late twenties. Several members of Kibbutz Maagan Michael have let it be known that they are interested in joining the club, and a group of Druze youths from Usefiya has written asking for more particulars. In the Capital, a dozen people are meeting on June 14, for their first lecture — so all in all the future looks promising for a sport which was long overdue in arriving in this country.



Reporter Goodman, left, goes over the technique of free-fall with another member of the club. (Radovan)

Manpower planning and the universities

THE greatest contributor by far to waste in this country's higher education is the total lack of planning by the Government, according to Tel Aviv University Rector, Professor Shlomo Simonson. "Instead of any nation-wide guidelines for development, there is a helter-skelter growth of schools of higher learning, overlapping programmes and often superfluous training of outstanding proportions," he told *The Jerusalem Post* this week.

Dr. Simonson, a history professor, was largely the driving force behind the recent confrontation with the Government over increased financial aid to his own and other universities. He emphasized that the greatest waste did not come from the administrative and development costs of the institutions themselves. The Government was the most to blame.

"There is no manpower planning and no large-scale economic planning to provide universities with guidelines as to what sort of training is most needed by the economy and as to what numbers of professionals ought to be produced in a certain field. The result is that we are often faced with absurdities."

"Take the training of doctors, for example. When, in 1963, we announced our intention to open a medical school in Tel Aviv, we were told that there was no need for it, as the 80 doctors a year Jerusalem turned out were sufficient. Later there were complaints at the shortage of doctors."

"Fortunately we were undaunted by opposition and today the country's largest medical school is in Tel Aviv."

Tel Aviv turns out 120 doctors a year (80 who studied the whole time in Tel Aviv and 40 who completed medical studies started in Italy). Jerusalem turns out another 100, and when Haifa's medical school starts working full-out, it will graduate 70 doctors a year, with Beersheba having a potential addition of another 60. There are also some 150 immigrant doctors a year.

500 new doctors

"In all, this means 500 new doctors each year, when not so long ago 80 were said to be plenty. Something is wrong somewhere. Obviously, from under-producing doctors, we have now gone to the other extreme. In his most optimistic day-dreams, our Minister of Health didn't even dare hope for a bonanza such as this!"

What makes it all worse, from Prof. Simonson's point of view, is that the medical student is "just about the most expensive one we have. The only one who might possibly cost more is a certain type of physics doctoral candidate, but such students are few and they study mostly for no more than a couple of years."

From the day he enters the university as a freshman to the day he receives his diploma, the medical student may cost anywhere from IL150,000 to IL200,000. He only pays the usual IL1,000 yearly tuition fee. "In fact, he costs the national economy between IL25,000 to IL30,000 a year."

"If we are headed for a situation in which we would be turning out 100 doctors too many each year, can you see how staggering the waste would be?" the Rector asked rhetorically. "Someone in the Government ought to sit down and do some figuring. Someone ought to see whether we are not reaching a ridiculous situation. There ought to be a serious second thought about the advisability of having medical schools in Haifa and Beersheba, for example."

The same situation exists in other disciplines as well, he stressed. "For years, the Bar Association has been cautioning against producing too many lawyers. For many, there is simply no employment when they graduate. The only consolation here is that it costs less to make a lawyer out of a high school graduate than to keep a student in medical school for one year." He estimated that the cost of producing a lawyer varied between IL12,000 and IL14,000.



Prof. Shlomo Simonson

"We cannot continue without planning and explicit policy," Prof. Simonson stated. "If the Government thinks it more important to turn out crane operators for Ashdod port rather than Ph.D.s, it ought to say so — and its economic considerations are legitimate."

He estimated that the cost of producing a lawyer varied between IL12,000 and IL14,000.

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Limiting opportunities

But would not central manpower planning limit opportunities even further for those applicants who even now find there is no room for them, in medical school, for example? "Even if we have a very liberal admissions policy, there would always be those who would go to the medical schools of Italy or Austria. The number might not be 1,800 as it is now, it may only be 900, but there will always be high demand and people who can't meet qualifications," Prof. Simonson insisted.

He cautioned that this national planning should not be applied to every academic discipline. "In many fields, it is good to have several departments, all apparently doing similar work. This, in fact, is beneficial. One cannot, for instance, imagine a university without history, literature or physics," he maintained. "It is inconceivable for a university in Israel not to have Jewish history or the Hebrew language on its curriculum."

Luxury overlap

"What we cannot afford is costly overlapping in luxuries. There is no doubt now that a medical school was needed in the country's largest city of population — the Dan Region. It is questionable, however, whether additional medical schools are necessary, or whether another engineering school outside Haifa and Tel Aviv is a must. It is highly doubtful whether we ought to have a *bona fide* university in an outlying area such as Safed, as is now planned."

Planning and coordination among the universities must not infringe upon the rights of any university to be a fully fledged university, Prof. Simonson stressed. "If we would limit an institution of higher education to undergraduate studies and no research, we would have a second-rate college. A university must have graduate programmes, and have a monopoly on research must be

denied to any school which claims it.

"Without research, there is no qualified teaching. Without it we would descend to the level of our teachers' seminars. It is because of the need to raise the standards in these seminars that the Ministry of Education seeks university help in academizing them. Academization first of all means engagement in and access to research."

As the Tel Aviv University rector sees it, the country could very well accommodate four to five universities according to his definition, "as well as a whole network of colleges. The Israeli college would not be identical either to the American community or junior colleges. It would give post-secondary education of either a vocational nature, or leading to a teaching degree or as preparation to entering a university."

"This would take much of the social pressure off the universities," he argued. Many students today are enrolled not because they are academically inclined or because they truly can and want to learn, but due to social pressure, Prof. Simonson felt. "It is

Universities need some guidelines about how many professionals they should produce in given fields, says the Rector of Tel Aviv University in this talk with SARAH HONIG.

sometimes difficult in some segments of our society to get married without a university diploma," he commented wryly. "But we are reaching the optimum number of students. We may need to grow a bit beyond the present 45,000 students, but we can't go very much further. Some two per cent of the Jewish population is already in universities in Israel. People have the right to higher education, but it need not be university education. If we can offer college diplomas, we may well be able to take much of the

pressure off the universities." The colleges, as Prof. Simonson sees them, would give many more professors the opportunity to do research, without being necessarily in the university's employ. College and secondary teachers would be given the opportunity to use university facilities and "thus we would have more research without building one additional library or laboratory. People wouldn't have to emigrate to the U.S. to find research opportunities," he said, noting the work now done at the college affiliated to Beit Berl and at the Levinsky development in this direction.

Prof. Simonson hopes that, following the financial struggle with the Government, cooperation and coordination among universities that is needed to institute reforms and bring about planning will be easier to achieve. "One of the results of the crisis was that, for the first time, the heads of such universities as the Hebrew University are beginning to talk of cooperating with us, and I for one look forward to an end to the animosity which thus far dominated our relations."



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THE massacre at Lod airport two weeks ago by three Japanese "suicide" killers sent by the Popular Front for the Liberation of Palestine served to emphasize the fact that fanaticism utilizing ultra-modern weapons is the modern scourge of mankind. It also underlined the fact that there is a tendency to ignore the possibilities of fanatic behaviour in security planning.

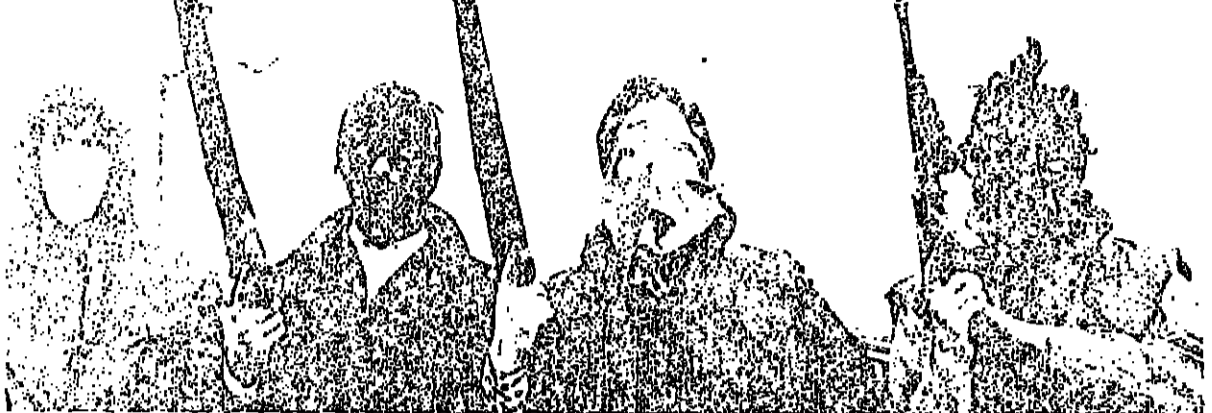
To avoid another Lod — which could occur in any other country of the world — the characteristics of fanaticism as a security problem must be carefully considered in order to find effective counter-measures.

Fanaticism is nothing new. The Mahdi movement in Sudan, the Christian Crusaders, anarchists before the First World War, Nazi Germany... all are examples of fanatic groups whose actions had far-reaching repercussions. The contemporary scene includes the Palestinian terrorists, the militant Irish groups, the Weathermen in the U.S. and small extreme revolutionary groups in Europe, Japan and South America. With accelerated social change, with the intensified search for new values and with the increasing gaps between aspirations and achievements, fanaticism must be expected to grow, both in the numbers of its adherents and in the extremism of its action.

The dangers posed by militant fanaticism are even greater than those in the past, due to modern technology, which puts the instruments of mass-killing and mass-terror within the reach of persons, groups and countries. The complexities of modern societies and their dependence on sophisticated technologies are so great, that easily available weapons can cause enormous suffering and even disrupt the whole pattern of civilized life, if judiciously applied at the right places. The recent attempts in Ireland to blow up a gasoline-loaded truck and in Chicago to poison the drinking water, even apart from the attack at Lod airport, illustrate the many opportunities that exist for the unrestrained fanatic.

Present opportunities for fanatics are only a foretaste of the bitter draught to come. Emerging technology will allow small countries which have money and some scientific and engineering manpower to produce crude nuclear devices that can kill millions. Chemical, biological and radioactive weapons which can be used for mass-terror will become increasingly available. Even groups and movements which do not command governmental authority or support may now be capable of wreaking destruction unprecedented in human history. It is sufficient to imagine a Nazi Germany possessing a few nuclear bombs or an Irish militant group with water-solvent, tasteless, highly active toxins, to realize the growing significance

A GLOBAL PERIL



Masked I.R.A. men stand guard at roadblock in Londonderry. (Camera Press)

Israel has a heavy responsibility in setting an example for the world in dealing with fanatics, writes YEHZEKIEL DROR, a professor of political science at the Hebrew University. This article is based on Prof. Dror's recently-published book on the subject ("Crazy States: A Counterconventional Strategic Problem." Lexington, Mass.: Heath Lexington, 1971).

of fanaticism as a security problem. Early recognition of such possibilities is an essential condition for their prevention. But, because of our ways of thinking, we usually are unable to evaluate correctly the significance of fanaticism as a security problem and to decide rationally which counter-measures to adopt and when.

The fundamental reason for our inability to understand fanaticism, is our built-in tendency to view others as basically similar to ourselves. Fanaticism, however, is completely different from the values, mores and patterns of thinking prevalent in nearly all societies.

A case in point is the type of thinking implicit in most U.S. strategic doctrines. There, the viewer sees others as if they were merely somewhat distorted versions of himself subject to the same concepts and instruments which are valid in respect to himself. So other people — and international groups — are expected to strive for material goods, to wish to avoid crises, to be able to play it cool, to dislike taking risks, to be sensitive to human suffering and death, and to care about world public opinion. Even when a country is recognized as having a wholly different kind of culture, this is regarded as a

purely transitory stage, sure to pass away with the growth of the national product. Power is expected to breed responsibility — as if having a nuclear weapon must necessarily make a group of leaders more "reasonable" in the Western sense of that term.

Even Israeli security doctrines are not entirely immune to this "convex mirror effect." The statements of several senior Israeli officials in charge of security, that they were well prepared for "reasonable contingencies" but did not expect the type of "crazy behaviour" exhibited at Lod, betray too narrow a view of reality.

To resort for the moment to somewhat technical terminology, there is a fundamental lack of "symmetry" between fanatics and non-fanatics, between reasonable and unreasonable people. This "asymmetry" also explains the failure of fanatics to perceive the world around them as it really is, which often causes them to escalate their fanaticism to the point of explosion. Reasonable people must not fall into this trap, however, in preparing effective counter-fanatic strategies. These strategies, to be successful, must cope with the unique characteristics of fanatics, and they cannot therefore be identical with contingency plans prepared against "normal" adversaries.

The main tasks for counter-fanatic strategies should be: to prevent fanatics from building up their arsenals; to reduce the damage caused by fanatics and ultimately, to destroy the fanatics with minimum damage to others and to themselves.

To meet these needs, innovative approaches are necessary, many of which counter deeply-rooted habits and mores. However, it is important to be aware of the danger that some counter-fanatic strategies may cause more harm than good, by disrupting regular life or even undermining the moral values of the societies involved.

Some characteristics of counter-fanatic strategies can be explained with the help of a few illustrations:

- In order to prevent fanatics from building up too destructive an arsenal, some restraints on the flow of information and knowledge are unavoidable. Free marketing of books on how to produce home-made bombs, free access to library material in toxicology and, perhaps, unrestricted study of nuclear engineering — all these may soon

ON the tactical level, a number of additional changes are required: Active defence against "crazy" hostile acts; passive defence against new tactics, such as assassination and mass-terror and building up of capabilities to deal with fanatic leaders without involving whole nations in wars, such as spot attacks on the fanatics' decision centres and capture of fanatic leaders.

Fanaticism is still not recognized as an international danger facing the whole of humanity — a danger all the greater because of the mass-killing potential of emerging weapons which may soon come within the reach of fanatic states and groups. Fanaticism can be contained and stopped through the adoption of suitable counter-measures. But at present, this is beyond the capacity of the international system.

There are many reasons for this. The United Nations Organization has been unable to bridge the abyss between the few rich and the many poor. Rivalry between the two superpowers and between them and superpower-aspirants and superpower-opponents makes it very unlikely that much coordinated action is feasible. The indiscriminate use — or misuse — of the term "fanatic" may also inhibit necessary action. Thus it will be very hard to develop new agreed standards of conduct, on which to base counter-fanatic intervention strategies on the international level.

The best that can realistically be hoped for is that a series of shocks — severe, though hopefully not catastrophic — will force necessary changes. In other words some serious damage caused by fanatics may turn out to be the only spur to needed innovation. That the murderous display of extreme fanaticism at Lod airport has not sufficed to induce effective counter-action on a global scale, is however a sign of the inert state of current international thinking. World leaders will keep toying with the soothing notion that "it cannot happen here." At least for a while.

This, needless to say, places a very heavy responsibility on countries such as Israel, which are faced with violently fanatic adversaries. Such countries must devise protective strategies of their own, undeterred by the indifference of the rest of the world.

By developing, and proving the effectiveness of innovative counter-fanatic measures, Israel will not only protect itself, it will provide an important service to humanity as a whole — which sooner or later will have to use such measures on a global scale.

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THE NAVY'S



LONG ARM

A formation of Sa'ar class missile boats does some high-speed manoeuvring. (I.P.P.A.)

In a Navy Day statement this week, Aluf Avraham Botzer, the O/C Navy, said that his command was able to meet any challenge from the Arab navies. The Post's Military correspondent, ZEEV SCHUL, assesses the capabilities of the men and the equipment of the Israel navy.

WITH the Arab terrorists still probing for soft spots in Israel's security arrangements, recent reports indicate that the Popular Front for the Liberation of Palestine has stationed one of its units on Perim Island. Situated in the narrow Bab El Mandeb straits between Ethiopia and South Yemen, Perim, a former bunkering stop, commands the entrance to the Red Sea.

Perim may seem a considerable distance away — it is 1,900 kilometres from Sharm e-Sheikh, but it is certainly not beyond reach. Indeed, the whole of the Middle East is within reach of the Israel Navy, as well as its Air Force.

The Israel Navy relies, like the others arms of 'he L.D.F., on qualitative superiority, rather than quantitative. Unlike the Air Force and ground units (other than the artillery, with which the L.D.F. now has an undisputed technical superiority over its enemies) this is based not only on the high calibre of the manpower available but also — at least in so far as the surface ships are concerned — on technical supremacy.

Quantitatively, the Israel Navy is a disappointment. Sea-going ships are difficult to hide. Any tourist armed with a pair of opera glasses, can scan the naval section of Haifa port from within

the airconditioned comfort of the Dan Carmel Hotel and count away to his heart's content.

The tally, according to the London Institute of Strategic Studies (I.S.S.), includes a full dozen missile boats, three submarines, a number of landing craft and fast patrol boats and a lone destroyer, relegated, says the I.S.S., to the role of a training ship.

Facing it in Egypt, according to the I.S.S., are six destroyers, 13 submarines, 20 missile boats and 32 motor torpedo boats, not counting small patrol ships, mine layers/sweepers, landing craft and a rich assortment of other auxiliary craft. The Syrians have an additional six Komar class missile boats — firing Styx-type missiles.

However, qualitatively, the picture is quite different. The 240-ton Sa'ar missile boats remain unchallenged thanks to the combination of their high speed (over 40 knots), a small target area and formidable armament. The Gabriel missile and radar equipment for long-range targets and a highly-effective automatic cannon for shorter ranges make the ship a deadly adversary for almost any type of surface ship. If, in addition, they are operated under the cover of an Israel air umbrella they could probably dominate the entire eastern Mediterranean.

The Sa'ar boats are also equipped with the latest electronic anti-submarine warfare devices and are thus convertible for a variety of deployments and just about as close to the jack-of-all-trades conception that local arms designers have always striven to attain.

In the event of hostilities, much would depend on the duration of the fighting. Israel continues to abide by its probably strike strategy. The Egyptians would probably prefer to dictate a gradual draw-out conflict, utilizing their quite imposing fleet of submarines and destroyers to harass Israeli shipping far beyond the range of Israeli missile boats and aircraft and operating, say, out of Algeria or even in the Atlantic or Indian Ocean.

But Egypt is in other respects just as vulnerable as Israel. It has only one really servicable harbour — Alexandria — making identification of Egypt-bound shipping a relatively easy procedure.

The question could of course arise of possible Soviet interference, even flying Egyptian colours (as used by Soviet reconnaissance aircraft spying on the activities of the U.S. Sixth Fleet). Soviet naval interference would be as serious a matter as a direct Soviet air or land attack against this country, and the Russians know that they would not be able to camouflage the identity of their vessels for long. No such involvement is seen likely in the near future.

Another task, assigned to the Navy and often forgotten by a public which has come to accept security in Israel as something to be taken for granted, is the role played by the Navy in safeguarding the country's sea borders, not to mention the hush-hush exploits of the crack naval commando units. Few people recollect that the Navy is even responsible for the Dead Sea, and that it did in fact nip in the bud attempts to sneak into Israel from that direction.



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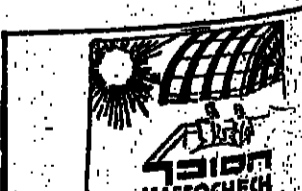
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THE FACES OF MOSHE DAYAN

Biography fails to capture complexities of the man



Moshe Dayan at a reception in Tel Aviv at which the biography reviewed here was officially launched by the publisher. He is flanked by Mr. David Ben-Gurion and Shabtai Tevet, the author of the biography. (Israel Sun)



SHABTAI Tevet has not done justice to his subject in this uneven book. Moshe Dayan is for so many people the symbol of Israel, and despite himself has acquired the glamour of star quality on the world scene. Inside Israel he arouses extremes of emotion, never indifference. His history, never that of Israel so as to make him a kind of embodiment of the recent history of the country. After all, we Jews distinguished ourselves in antiquity as a people of independent farmers who dared to stand up to the great empires. And since the beginning of the modern return we have excelled in the same fields — agriculture and the art of war.

Moshe Dayan has devoted his life to a combination of both. Great grandson of a man who was a famous scholar and dayan (Rabbinical Court judge) in Russia, he was one of the first children born in the first kibbutz — Degania A. He was brought up in the first kibbutz, Nahalal, and his first Cabinet Post was as Agriculture Minister (1960-65) when he put the new immigrant farmers on their feet and rationalized our agricultural economy with proper planning. And from his own life experience he has learned the bitter lesson of continuous armed struggle with the Arabs. In one of his better-known speeches, he noted that whereas he had been brought up on the concept of "another dunam and another Jew" the Jews of Eretz Yisrael had been forced by circumstances to practice "By fire and blood Judea fell; by fire and blood will Judea be redeemed" (motto of the Hashomer organization which later became a Revisionist slogan). And he added that the achievements of modern Zionism stemmed from a synthesis of the two concepts.

From his birth he has been a living witness to this struggle in its cruellest form. He was named Moshe after Moshe Barsky, who was murdered by Arabs in 1918. His early memories include family flight when their home in Degania was burnt down by Arabs when he was two years old; clashes with marauding Bedouins seeking to destroy Nahalal's fields; his involvement in defence activities of the Haganah; the War of Liberation, the territorial operations against the fedayeen in the mid-1950s, the Sinai Campaign, the Six Day War and the 1,000-Day War of Attrition afterwards. Then Moshe Dayan has passed from flight, to defending himself with a rifle as a child, to being in charge of advanced electronic missiles as Defence Minister.

In this biography Tevet seeks to show how Dayan the farmer-soldier has lived all his life with the twofold problem of how to defeat the Arab as enemy and how to live with him as neighbour. He shows that young Moshe's first playmate was a young Beduin named Wahash of the small Arab-el-Masrib tribe living near Nahalal. As Defence Minister after the Six Day War, when confronted with the challenge of the administered areas and their mainly farming population, he knew how to use his farming knowledge as the driving force in his plan for moulding peaceful coexistence; and the successful "open bridges" policy was an important element in this search for peace.

But the book does not really help us to gain an understanding of the character or personality of Moshe Dayan. By and large, even when the book is good — which it is for many long passages — it does not rise above the level of fairly good journalism. But some of Tevet's statements are so unbalanced as to make them difficult to believe. And in striving to fit Dayan into his own kind of heroic mould, Tevet often finds his subject matter slipping through his fingers. Very often I felt myself being bogged down in a morass of words, emerging at the end with the feeling that Tevet, the meticulous reporter, only managed to scratch the surface of the complex human that is Moshe Dayan, and that perhaps he really lacked the equipment to grapple with the subject.

As a youth, his love for hiking through Israel made him an expert scout and much sought after by the

MOSHE DAYAN: A Biography by Shabtai Tevet. Jerusalem-Tel Aviv, Schocken. 624 pp. IL15.80.

Reviewed by Mark Segal

Love of truth

"The love of truth is such an integral part of Dayan. It is as if he were saying morning and evening: this is me, these are my virtues and weaknesses, these are my successes and these are my failings — if after all you still want me, then it is on your own responsibility."

Perhaps the most thorough section of the book is its first part, dealing with the period in Degania and Nahalal. Although tending to slip into psychological platitudes, Tevet excels in describing the atmosphere and people of the Second Aliya — that remarkable pioneering generation of which Mr. Dayan's parents, Dvora and Shmuel, were prominent members. Shmuel emerges as a much less attractive person than Dvora. What does come through is how these members of the Russian Jewish intelligentsia forced themselves — against their very natures — to become tillers of the soil in the face of extremely difficult odds.

Relation with B-G

A considerable part of the book deals with Mr. Dayan's relations with Mr. Ben-Gurion, whom he has always regarded as his mentor. Yet Tevet managed to introduce a sour note when he implies that Mr. Ben-Gurion always preferred Yigal Yadin to Mr. Dayan as Chief of Staff. He quotes Mr. Ben-Gurion as saying, when he saw Mr. Dayan at General Headquarters: "What are you doing here? Isn't Yadin still Chief of Staff?" In Tevet's opinion, there were contrasts of character which led to clashes. In this opinion, he tells the following story:

"Dayan wanted recalls first and foremost. By his unusual personality he put the entire Army in top league and re-fashioned its fighting spirit. They say he is a loner. That is true, for anyone who has to make decisions must be a loner, for he is the one who decides. But without men like Dayan we would not have had such an army."

Mr. Laukov considered that Mr. Dayan's courage and original military thinking were compromised in the way he led his men in the capture of Ramle and Lydda in the War of Liberation. The same quality was behind his techniques in 1966 and 1967. But all this also brought charges that he was taking too much personal risk.

As a youth, his love for hiking through Israel made him an expert scout and much sought after by the

the incident four years ago when he was nearly buried alive. She said that her father has few means of relaxing from his tensions — he neither smokes nor drinks — and archaeology was his way of unwinding.

Tevet makes questionable statements like: "Breaking the law became part of his personality." But later he provides a possible key to Mr. Dayan's personality, writing:

There is an interesting story of Moshe's strength of character as a small boy. Dvora had gone to Haifa to give birth to her second child (the women and children were in Nazareth because Nahalal was still too new). It had been agreed that Shmuel would meet their wagon halfway and take Moshe back to Nahalal to their tent to stay with him. But Shmuel arrived too early and dozed off, and when he awoke the wagon had already passed by. Shmuel started back to the Nahalal encampment greatly perturbed. The figure of 14-year-old Moshe walking towards him through the desolate landscape. His mother had told Moshe to wait by the roadside until his father arrived, but as it started getting dark, Moshe decided to make for Nahalal by himself.

The book adds little that is new about the period of the Rafi Opposition, and about Mr. Dayan's appointment as Defence Minister into the National Unity Government set up just a few days before the Six Day War broke out. Nor does he offer much new information or insight into Mr. Dayan's policies in the administered areas (which he treated at length in his earlier book, "Kulach Ebraacha" — "The Cursed Blessing"), except to highlight the distance he has travelled since his days with Mr. Ben-Gurion.

Weidenfeld and Nicolson Jerusalem is publishing an English edition of the book next month, which will be half the size of the Hebrew edition. The translation is by David Zinder. It will sell for IL26.

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THE AGONY OF THE RUSSIANS

Why devote time and energy to writing a collective biography of the generals who led the White movement against the Bolsheviks, when, in the author's words, "the salient point about the White Movement is that it failed?" (p. xvii). Richard Lockett's explicit answer is that he wishes to explore the how and why of this failure, but implicit in his entire account is a wish for them to have succeeded — an almost agonized desire to rewrite the battles and fates of Kornilov, Denikin and company.

Aware, and even proud of his prejudices/loyalties (the reader will judge according to his own lights), Lockett has chosen to write what he calls "an informal history of the Russian Civil War," thus freeing himself from the restraints of balance and analysis which the academic historian must accept. In choosing this approach, Lockett has ignored the warning, with which Professor J.I.L. Keep, one of the leading historians of modern Russia, is reputed to restrain his students' wilder flights of fancy. "The life of history," warns Keep, "are as fruitless as they are fascinating." Both the fruitless and the fascinating are amply illustrated in Lockett's tale of the personalities, aims and fates of his chosen heroes, in their vain crusade to sweep back the Red tide which flowed out of Petrograd and across the whole of Russia between November, 1917 and November, 1920.

Richard Lockett, military historian, Cambridge graduate and former lecturer at the British military academy at Sandhurst, is a talented writer with a flair for dramatic constructions and effective phrases. Yet he is an odd young man, for he brings to this work not his analytic powers as a historian, but the soul and sympathies of a White officer. He abounds in romanticism, the cult of the hero and a stern, fundamentalist belief that the primary virtues of obedience, personal courage and religious faith suffice to redeem all other faults. Thus the political shortsightedness, the corruption and the internecine feuds of the Whites are draped in the robes of Greek tragedy, reduced to a somehow inevitable *mise-en-scène*, within which the virtues of the generals are expended heroically but fruitfully.

This craving for heroic protagonists strangles much of the understanding of politics and social forces which Lockett undoubtedly possesses. It brings him to such astounding statements as: "In any event, Mannerheim (the anti-Bolshevik leader of the Finnish movement for independence from Russia) exemplifies the basic peculiarity of the White movement..." (p. 151) Or further on: "Kolchak was in no sense counter-revolutionary leader... Duty was his primary motivation..." (p. 218)

Different matter

To write this is tantamount to saying that the Bolsheviks were only pacifists, interested in agrarian reform, and that Lenin was primarily an analyst of social and economic development. True, the White generals had little sense of politics and Kolchak displayed no understanding of what the revolutions in Russia were about, but this is an entirely different matter from what Lockett claims.

It is not that he is an apologist for the *ancien régime* of Russia. He damn the corruption of the old order and laments the weaknesses, which the Whites, whom he would have seen as its successors, inherited from it. However, his distaste for all other possible solutions to the political crisis of Russia in 1917 most clearly reveals Lockett's own weaknesses. His antagonism to those who formed the political centre, from the time of the Tsar's abdication to Lenin's seizure of power, is almost as great as his distaste for the Bolsheviks. He castigates Kerensky and all those who took part in the Provisional Government, proclaim-

Crushed between Whites and Bolsheviks



General Anton Ivanovich Denikin.

ing merciless and indiscriminate anathema on them, dismissing them on both normative and pragmatic grounds. In this he falls into a false dichotomy — either Whites or Reds, and since the Reds are in his eyes wrong, the Whites, in spite of their, must be right. He writes: "This is not an attempt to exculpate the Tsarist régime. There is no acceptable justification for that government's incompetence and barbarity. But the liberals, in supposing that they had a viable alternative to offer, were not only grossly optimistic, but also arrogant and foolish. The measure of their folly was the Bolshevik Revolution; and historians whose sympathies lie with the Provisional Government have only served, in their evasion of this judgement, to further the pernicious myth of the 'inevitability' of Bolshevik rule." (p. 37)

Many possibilities

In his extremity Lockett almost certainly does more to create a picture of "inevitable" Bolshevik victory than do the historians against whom he polemicalizes, for he simply dismisses out of hand the many other possibilities which existed, ignoring the failure of the liberals in 1917 was not that they had no viable alternative to offer Russia, but that they either would not, or could not, implement the programmes which they knew to be needed. Torn between mutually exclusive poles of revolutionary change and respect for tradition and order, the Provisional Government, led by Kerensky, failed to come up with an acceptable answer for the burning problems of the day — reduced by the Bolsheviks to the simple slogan of peace, land and bread. The social and political development of Russia was such that the liberals had no broad stratum in society to support them. In trying to attract both the wealth and power of the right and the meekness of the left, they doomed themselves to failure. So they crumbled and collapsed.

Lockett understands this and records it, but his temperament prevents his according it weight in his overall analysis. He goes too far when he denies the existence of alternatives to the Red-White confrontation. Russia in the summer of 1917 may not have been, as Lenin claimed, "the freest of all the belligerent countries," but the overthrow of the Tsar had released an enormous potential for political, social and cultural experimentation and organization. Not only did almost

THE WHITE GENERALS by Richard Lockett. N.Y., Viking. xviii + 413 pp. with 20 photographs and 10 maps. \$10.

Reviewed by
T. H. Friedgut

Infinite numbers of political groupings spring up in Russia, but, within each group, there were differing tendencies contending for control. Even the tightly organized Bolsheviks (whose monolithic unity was arguably a myth created in retrospect) fought bitterly among themselves, with Lenin more than once in the minority, as the party majority sought a moderate path. Russia was rich with possibilities in the summer of 1917, but one by one they withered, as the society and its politics polarized.

In this sense, Lockett's description of the confrontation between Reds and Whites epitomizes Russia's tragedy — that the two political extremes were to be the only possibilities between which the people could choose. The picture which emerges most dramatically from the book is that of the Russian people, torn and bleeding from three years of bloody World War under the Tsar, now condemned to another three years of Civil War, which they understood and supported even less than the Tsar's war.

Chronicling the fighting in Kharkov in the summer of 1919, Lockett recounts the sufferings of the town's population and the compounding of barbarisms that accompanied the shifting tides of war. "When the Whites finally suppressed the street fighting, the workers, many of whom were not wearing so much as a red star or armband, were dealt with much more ferociously than were the other prisoners — on the grounds that they had treacherously attacked the Volunteer forces. When the Reds launched an abortive counter-attack on Kharkov over a month later, they called the apoplectic of captured officers to their soldiers while the wearers were still alive. The Whites did not generally practice this type of barbarity, though Shkuro's men were quite capable of torturing peasants to find out where they had hidden such meagre resources as they possessed." (p. 279)

Another scourge

The mention of Shkuro brings us to yet another scourge suffered by the Russian people in the Civil War. With the dissolution of authority after the Tsar's fall, separatist movements, partisan bands and bandit gangs flourished, switching their support from Red to White and back according to the changing fortunes of battle, or pursuing their own ends against both major antagonists and each other. Lockett records the bloody killing of Grigorov and his aides, and Shkuro's raids on Makino's camp. Even today, the names of these men conjure up visions of terror and violence.

"Shkuro had gathered a band of Kuban Cossacks... The chief inducement offered them was loot, for Shkuro was not particular where he looted or how... If he had to kill people, he preferred that they be taken to the generals at headquarters were intent on suppressing such behaviour — and this, as Lockett shows, was by no means always the case... by the local commanders and troops, out for booty



Admiral Aleksandr Vasilievich Kolchak, Supreme Ruler of All the Russians.

or to settle old scores, carried on much as they pleased. The Jewish population, particularly numerous in the areas of the South-East Ukraine, which were the site of much fighting, were totally exposed to the merciless of the contending forces and the virulently anti-Semitic local populations.

So brutal was the conduct of the Whites regarding the Jewish population of the areas held by them that the resultant political scandals began to embarrass the British Government, which was actively supplying Denikin's forces, and maintaining a military mission to advise and assist him. Lockett notes: "Churchill adjured the C-in-C (Denikin) via the military mission, that 'it is of the very highest consequence that General Denikin should not only do everything in his power to prevent massacres of the Jews in the liberated districts, but should issue a proclamation against anti-Semitism.' This had long since been done, but the tone of the document is preventative and there is no indication that many copies of it left headquarters." (p. 288)

It is not surprising that Denikin paid scant attention to Churchill's admonitions. William Henry Chamberlain — dena of the historians of the Russian Revolution — quotes



In photo at left: General Baron Peter Nikolavitch Wrangel with his Premier, Krivoshein, and his Chief of Staff, Chastikov, in August, 1919; at right: General Baron Gustav Mannerheim, in the Finnish forests in 1919.

Denikin as telling a Jewish delegation, which appealed to him for protection, that "he had no reason to regard the Jewish people with special sympathy," and Lockett quotes the British chief of mission to Denikin's armies, General Knox, as referring in one of his cables to the "bloodstained, Jew-led Bolsheviks" (p. 215)

Through the kindness of Mr. Leon Gillespie of New York, the reviewer received a copy of a document circulated in the Jewish Community of England in 1919, reporting the attempt of Sir Alfred Mond to intercede with the British Prime Minister on behalf of Russian Jews. The report notes that the British Mission to Denikin's armies largely discounted reports of pogroms and rejected attempts to attach blame to the Whites for such disorders as may have occurred. It quotes the head of the mission as stating: "I am astonished after what I myself have seen of the hostility of the Commissars it has been possible for Denikin to restrain his troops to the extent he has done. A tide of feeling against the Jews is piling up which it will be impossible to control much longer unless there is a radical change in the behaviour of the Jew Commissars... It is an undoubted fact that whatever the explanation may be, the Bolshevik régime was mainly controlled and administered by Jews and that 80 or 90 per cent of the Bolshevik commissars were Jews."

Jews' agony recorded

The agony of the Jewish population of the Ukraine, of whom close to 100,000 are estimated to have been murdered during the Civil War, was recorded with grimy starkness by the conservative Christian journalist and politician V.V. Burgin. "A dreadful medieval ghastliness in the streets of Kiev at night. In the general stillness and emptiness of the streets a haunting cry suddenly breaks out, the cry of the Jews, a cry of fear. In the darkness of the street appears a group of men with bayonets. At this sight large five- and six-story houses begin to rattle from top to bottom. Whole streets, seized with mortal anguish, seem with inhuman voices."

The Whites' treatment of the Jewish population was neither that only nor their principal task to the past. Gripped by an ambition to re-unite the shattered Russian lands into a renewed "One Russia, Great and Indivisible," they looked with disapproval on the struggle of Poland, Finland and the Ukraine for independence. In doing so, they lost all chance of launching a co-

(Continued on page 10)

The pearl casing around the oyster's itch turns into the shell

THE WATCHER AND OTHER STORIES by Italo Calvino. Translated from the Italian by William Weaver and Archibald Colquhoun. N. Y., Harcourt Brace Jovanovich, 181 pp. \$5.95.

Reviewed by
Phyllis Gabba

THIS collection is arranged, though I possibly not by design, so that the stories grow progressively better. They actually start at a high level anyway, but the last, which is chronologically the earliest, fits one between the eyes more decisively than the two later, more elaborate and more diffuse stories. All are recognizably the work of the same mind, a mind that, like Amorlo's in the title-story, is "accustomed to reason in images."

Each develops from some central image, some fact dominating the life of the community — a plague of ants, smog, the local hospital-and-dumping-ground. These are realities, with all their consequences and effects on people's lives and temper. It gradually becomes apparent that when existence is organized around some such unpleasant but irrefutable fact, it becomes justified by that fact. The pearl casing around the oyster's peripheral itch finally turns into its shell.

Ants as ants

In the last story, for example, the ants are first shown as just that, ants, with plenty of undelightful but thoroughly physical ways of making themselves felt. This is the plane at which the subsistence-level villagers must accept them, as merely one more of the many things wearing them down in their miserable day-to-day surviving. But the more leisurely citizens have all adopted attitudes to the ants and are consciously unbothered. In seeing them as a challenge or a visitation, instead of leaving it at the primitive pragmatic reaction to them as unhygienic pests, those who can stand back and take the larger view all evolve means of containing or expelling them. And thus the ants have actually taken them over, since only the glorious anti-crusade gives their lives meaning and direction.

The implications are not forced on us, but the various reactions are patterned so carefully that one cannot help fitting the whole range into some other framework, some state of being at a permanent moral disadvantage. Occupation (the story is post-World War II), bureaucracy, totalitarian repression: all these are illuminated by Calvino's depiction of evil's sheer facelessness. Any single exemplar of it is too insignificant for the full weight of responsibility, and therefore small triumphs can never accumulate into victory.

The middle story, "Smog," develops the hint of moral collusion. The man most eager to purify the city's atmosphere is the man who in his business capacity is most assiduous-

ly engaged in contaminating it. Again the implications grow naturally from the narrator's brisk initial description of his passage through the streets, getting by degrees dustier and more soot-laden. The smog makes on the literal level beautiful coherent sense, as he covetously eyes Avadero's incomprehensibly white shirts, loathes his landlady's filthy blackish-grey cat, and feels out of place in a posh green-and-gold bar. And then the overtones develop: when, for instance, he finds himself attired in a brown suit at a formal black-tie ball, it's not merely socially awkward — though it is; it also indicates his ambivalent attitude to the smog. The worse it becomes, the more justified and triumphant is his dislike of the city and of his employment on the magazine "Purification."

A sharpness of sounds

Set against the blurred shapes moving through the smog, hardly noticing their separate outlines — since the entire working population conspires to produce yet more pollution — is a sharpness of sounds. Noises, voices, the telephone-bell, all become gratefully precise and locatable. The narrator's mistress is first characterized by her lovely rushing voice, and it seems natural when she walks through the city seized around some such unpleasant but irrefutable fact, it becomes justified by that fact. The pearl casing around the oyster's peripheral itch finally turns into its shell.

The narrator is here more self-conscious than in "The Argentine Ant," more alert to symbolic overtones. This comes off in "Smog," especially in its tranquil conclusion, but in the title-story it is very nearly the subject, in an unhappily explicit hooking of ideas onto concrete images. This colours the fine play made with the title; "scrutator" (watcher) is first taken in its limited sense of "election scrutineer," and imperceptibly broadens into "one who attends carefully to what is before him." This is a consent-hospital, a vast elaborate system with a kind of complicity about it, which offers a coherent and frightening view of man in the universe. Its attraction for the most painfully divergent facts, Amorlo, who enters it in his official capacity of scrutineer, and whose ideas are equally and oppositely definite, is forced into a sort of acceptance of the thoroughgoing coherent complexity of what he observes. His various responses are precisely annotated, and then quickly and lengthily parenthesized. I am told that the extremely long and self-conscious sentences thus produced sound magnificent in Italian; but one would have to be told.

Over-all, however, Calvino's quality shines through the translations. In Kafka and Camus both glimmer in the background, but under firm control, and we are presented with a quite individual series of compelling images for human life.

Phyllis Gabba teaches in the Hebrew University Theatre Department.

...it's the Middle East

SYKES' book, covering the period up to 1909, gives an insight into Egyptian life that is borne out by more recent reports. Particularly illuminating is his description of student unrest. Students stopping around, mouthing half-understood and only partly-believed slogans. Ambivalence. A desire for change and not knowing how to grasp the opportunity.

It is a picture of a people thoroughly inept, confused, locked in step with an elusive modernization, yet at its roots either only a generation away from peasanthood, or the old class, Ottoman-Byzantine-like, dedicated to its own survival and property. The society is sick, rooted by ideas half-digested and desires beyond their grasp — desires which can be achieved by the Protestant, not the Pharaonic-Moslem, ethic.

Withal, Sykes writes with deep sympathy and just a little condescension for his Egyptian hosts. In less than 200 well-written pages, he charts his short visit to Egypt. Of special interest, beyond the students, is his visit to the home village of his host. The clash of the traditional *fellahin* and their modernity with the purveyors of the 20th century comes across sharply in a few sentences: state and Arab Socialist Union officials versus the old-timers. There, he writes,

"were naturally opposed; and their shifting contest was not over. Many in the village preferred the old order, and the old ideas of piety and obedience, and the dream, lingering, of golden years, when men had been stronger and women more pure; whilst equally many welcomed the new, and in any case were swept on by it; whilst some as yet were uncommitted. Hence, there were fierce undertones."

The devoted modernizers sowed in their hearts of progress. The aim for a better life sent one, for example, racing around in his jeep and crying for aid, even Russian control, if that would ease the ache a little. With perspicacity, the author adds that he is certain of the eventual disillusionment with the Russians. He

DOWN INTO EGYPT by John Sykes. London, Hutchinson. 190 pp.

THE COMING DESTRUCTION OF ISRAEL, by Myron S. Kaufman. N.Y., Signet. 128 pp. \$1.

Reviewed by
Avraham Avi-hai

felt that the Egyptians also know this. The Egyptian administration left much to be desired. Eight hundred and sixty "Combined Centres" — something like our rural extension school, clinic, workshop, library and offices — had been planned. Only 310 had been completed. Why?

"Because of bureaucratic confusion. Because of jealousy and the writhing of funds, channelled to this or that Ministry according to the personality of the Minister, or the bureaucratic craze of the movement... Panting overlapping resulted." The villagers, including a Sinai veteran who made his way home on foot "once his officers had fled" and who had been pursued by a Cairo crowd as a coward, felt that the Egyptian should deal with their own problems at home. "Besides, where was Israel?"

The final emotional *dénouement* is the revelation that the superstitious maid of his friends, who invited them to a kind of musical séance with the spirits, is herself possessed. The dancing exhortation of the spirits ends up in sexual release and self-flagellation. His Westernized host was overcome and entered the trance and the self-flagellation. It ended with the maid being fired. In a sense, the Egypt caught up with its spirits and devils and slogans ("Israel is the test of faith. To destroy it has become our task.") struggling up into modernization — an all-but-impossible task. Self-defeat and self-flagellation are the present stage but one day the maid will be fired. The break with the past will come, one prays, and, with it, concern for the villager, for the homeless Arabs and for peace.

Avraham Avi-hai, Associate Dean of the Hebrew University School for Overseas Students, is completing a study of David Ben-Gurion's years of state leadership.

People close to the horizon

EXILE AND THE KINGDOM by Albert Camus. Translated from the French by Justin O'Brien. Penguin. 152pp. 25p.

Reviewed by
Bahiyih Adams

tiny, and the whiteness of his canvas, until finally the decision as to whether he is everything or nothing sends him clattering down in unconsciousness, leaving the choice unresolved behind him.

"A word that could be made out but without any certainty as to whether it should be read 'solitary' or 'solidary'." The loneliness of people in these stories draws them curiously close to the horizon, by virtue of which their kingdom is both perceived and lost. They stand like monoliths in sand, and the strange mute figures that flutter past them as in a Cocoteau film, the Arabs shrouded in their burrows, the Brazilians wound up in the dance, serve only to accentuate their stony isolation, to increase the weight of the exile on their shoulders. If there is one im-

pression that lingers over the mind longer than any others at the end of this book it is that of heaviness.

The last of the stories, entitled "The Growing Stone," is the author's most explicit acknowledgment of and response to this unendurable weight. Here for the first and last time in the book the exile seems to have made the right decision. Instead of avoiding choice he voluntarily takes another man's commitment onto his own shoulders.

This is the closest that Camus will permit entry into the kingdom, for entry is possession, and the kingdom belongs to none and deduces all. But at the end of the book, D'Arrast, the last of the exiles, is invited into a kingdom smelling "of poverty and ashes," and there, in a family that is strange to his own, discovers the only gesture of humanity to be found in the whole book, extended towards him:

"The brother moved a little away... and half turning towards D'Arrast but without looking at him, pointed to the empty place and said: 'Sit down with us.'"

The kingdom is qualified, but it relieves what might otherwise be a suicidal book.

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Hope in Communist Europe

WE are all generally familiar with the psychological effect of the Six Day War had upon Jewish communities around the world. Some of that same pride which Jews felt in the final accomplishment was experienced by non-Jews, as well. But, now, in this account of Soviet and Eastern European politics in the 1980s, we have the interesting proposition put forward that the Israel victory was the "shock" which awakened the revolutionary forces and led, most notably, to the Czechoslovak uprising of 1968.

It is an important point, and it is unfortunate that the author devotes so little space to it, and instead preoccupies himself with reciting events that were and still are familiar to readers of the daily press. Shub himself covered Eastern Europe and the Soviet Union for "The Washington Post" for some years, until the Russians expelled him from Moscow in 1968.

AN ENGLISH LOOSE HOPE: The Return of Stalin's Ghost by Anatole Shub. London, Jonathan Cape. 442 pp. £3.75.

Reviewed by Robert Slater

stayed in any of the nations of Communist Europe, the more he came to realize how deeply their historical traditions remained alive in the consciousness of their peoples — and how superficial, by comparison, was the apparent uniformity of the 'Communism' which had been imposed on them.

As a journalist, and little else, by way of support for his views, particularly in the case of the Middle East. In dealing with Russia's role in the Middle East just before the Six Day War, Shub is severely critical of Soviet policy. There is nothing particularly new in this long account of Soviet intervention on behalf of Syria and Egypt. What is most interesting about the treatment of Russia's role in the Middle East is that Shub relies only on newspaper accounts (meaning " Pravda ") and official statements by Soviet leaders, at any well be that Moscow is not the ideal place to learn about and assess Soviet policy.

There are individual chapters devoted to most of the Eastern European countries, in which Shub tries to show that Soviet hard-line policies helped to stir up the forces of change and revolution. The 1980s, Shub explains, had opened on a hopeful note, and the most symbolic gesture of this optimism was the removal of Stalin's body from the Red Square Mausoleum by Nikita Khrushchev. However, the peoples of Eastern Europe, instead of being treated to a more lenient and flexible rule in the 1960s, were given the bitter taste of

For some reason which is left unexplained, Shub makes virtually no attempt to document the events which he is describing. True, Shub was present at many of the occasions about which he writes, and perhaps he should not be faulted for omitting the academic apparatus from the book. But while there is an adequate bibliography to support the historical aspects of the book, we are left with Shub's intuitions

apparently had known only the worst." (p.232)

Luckett also contrasts the organization of the rear in the two camps. Where the Whites were in power, there was frenzied speculation, corruption and depravity among a portion of the leadership — as exemplified by General Maynayskii. There was a gradually growing sense of normalcy behind Bolshevik lines. Luckett's contrast may be somewhat exaggerated, for we have more than sufficient evidence of the continuing deprivation, confusion and danger of life, which characterized Bolshevik Russia of these years, but the point is that the Bolsheviks made a beginning of organizing civil society, while the Whites related everything to military expediency, and only at the very end, when the war was already lost, did Baron Wrangel make a concerted effort to prop up the civilian sector of his command.

The futile dream of Romanov recovery

ordinated attack against the Bolshevik forces. Their inability to keep Mannerheim active or draw the Poles into more protracted action against the Red Army set the stage for the final downfall of the White movement. The stubbornly futile dream of recovering all the territories of the Romanovs' lost empire probably damaged the Whites even more than their own internal frictions.

Luckett's illustration of the importance in any protracted war of the link between the military and the society it defends and the part which their isolation from Russia's peoples played in the defeat of the Whites by the Bolsheviks is perhaps in itself justification for the writing of this book. The White generals were in no way inferior in skill, training or courage to their Red adversaries. At Tsaritsin (later Stalingrad and today Volgograd), Wrangel's forces lost eight general officers and eleven regimental commanders killed while personally leading their men in attacks. The textbook executions of cavalry battle-field manoeuvres had British military advisers agape with admiration. The British provided the White forces with aircraft and tanks and saw to it that they were manned. None of this was sufficient to guarantee a White victory, for there was little or no support forthcoming from the population, and, as Luckett notes: "In a war waged by minorities, the convictions of the indifferent might well lead to victory." (p.317)

The Whites failed to overthrow the Bolshevik regime. Indeed, their only effect on it was to strengthen its innate dictatorial tendencies and confirm the most paranoid perceptions of its political and social credo. In the name of social justice and human betterment, villages were burned and prisoners slaughtered wholesale. To uphold law, order and religion, more villages were burned and more prisoners slaughtered. The Lensa, Trotskys, Kolchaks and Denikins had their say. To this day, the Russian people have not been heard from.

Theodore H. Friedgut is a Lecturer in Soviet Government and Politics at the Hebrew University and Chairman of its Soviet and East European Research Centre.

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The undercover professor



It was at 20 minutes to "The Saint" that Prof. Harry Krishna of the Hebrew University Department left the Hebrew University campus and proceeded on foot to the bus stop nearby. The lecturer had waited for about 45 minutes; suddenly he felt a sharp blow on his head. He fell to the ground, unconscious.

The investigation proved that Harry Krishna had been mugged. The unknown assailant had removed the unconscious lecturer's briefcase. But he had not touched the money, contenting himself with taking the Professor's pay slip. "Safed," the University Treasurer hissed. "This caper bears the mark of Safed."

Scary rumours flooded the Capital about a high-powered salary computer built by the Technology Department for the Safed Intelligence Service, so as to enable it to follow the fluctuations of the Capital-linked salaries. It was said that the extremely well-programmed computer reacted to every benefit with an ear-splitting ringing of alarm bells, and that lately the computer never stopped ringing, so that they had to replace the bell with acid rock. In any case, Jerusalem adapted its strategy to the new circumstances. The next weekly rise was distributed within the framework of a truly military operation. The rise was code-named "Prem Compensation," amounted to IL177.50 for every three months, and was intended to cover the expenses the professor would incur were a premature baby born in his family, or placed between two slices of bread and distributed as a pastrami sandwich during an organized tour of the Judean Wilderness.

The investigation went on for three days, without any result. The identity of the assailant could not be determined since the Police identikit picture showed only a stock-in-trade of the deed. But Safed's University was widely suspected of the deed. Soon after its founding this small university had signed with the Finance Ministry, a comprehensive salary agreement consisting of only 20 words: "The salaries of lecturers at Safed University will be identical with the salaries of the lecturers at the Hebrew University." The ink on the agreement had hardly dried when both sides discovered that they had committed a grave blunder. With that the mute struggle was on.

The cover was provided by the lecturer on Natural Sciences, who led the faculty through a wild cave all the while spouting geological information in a loud voice. Deep in the bowels of the earth, the distribution started in the dimmed beam of a flashlight.

"Please disperse immediately upon receiving your sandwiches," the Treasurer directed through a bullhorn. "Keep talking about stalactites and stalagmites!"

The new salary slip featuring the "bird supplement" of 3/4 of 1 per cent of the compulsory loan was therefore not paid out to the lecturers in the Capital, but was placed in a sealed envelope and pushed under the door. It was such a slip which had disappeared from Prof. Krishna's pocket during the bus-stop mugging.

A jeering chorus of male voices came through the cracks in the rock: "Enjoy the crisp mountain air in Safed!"

When the Magen David volunteers at last rescued the victims of the retaliatory strike, the exhausted Jerusalem professors were at the end of their tether. Furthermore, upon returning to the University, they found the door to the Dean's office broken down and the office turned upside-down. Documents were scattered all over the place, the janitor lay unconscious in a corner. Obviously, Safed had carried out a daring raid aimed at obtaining additional intelligence. Luckily the monthly bonus, for once named "supply and demand," appeared on the books in a code devised by the lecturer in Roman History: "Two sons were born to Marcus Aurelius in June: Supplius and

show at the nearby cinema, and in the middle of the thrilling movie, under cover of the protective darkness, the Treasurer slid through the rows with checks made out to cash. He had just reached the Psychology Dept., when suddenly the screening of the movie stopped and was replaced on the lit stage by the irate silhouette of the Dean of Safed University: "Payoff!", the Dean roared. "Benefits! Ushers, grab them!"

"How do they know everything, how?" the Jerusalem Dean puzzled. "They won't even talk to us at the Finance Ministry..."

Demandus both of them died aged 95.30, linked to the index..."

"That was a decoy, so as to put him beyond any suspicion..."

"The Dean wanted to alert the police, but the Treasurer, Morris Finkelstein, had a better idea: "On the contrary," he said, "we'll turn him into a double agent!"

The veteran detective started working along this line, establishing close surveillance on all the professors. He got his first break when he discovered that Prof. Harry Krishna's wife hailed from Iberias and often spent her weekends in Safed. Suddenly several of the professors' colleagues remembered to have seen in his apartment a number of oil paintings by Safed painters. Finally, on the roof of the suspect's house there was a 80-metres high antenna. In short: on a moonless night, S. Moskovitz slipped into the Krishna apartment and found the wireless transmitter concealed inside the trashcan, right next to the cash...

"This is how the Capital's educationalists avoided financial and social ruin. THE new university in Uper Hadera notified the authorities yesterday that the salaries of their lecturers were linked to those from Safed. The Finance Ministry has closed down temporarily... (Translated by Yehoshua Goldmann, by arrangement with "Ma'ariv")

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THE SEARCH FOR JESUS

By Alice Moreni



Half of the
applicants for parts
in the film version
of 'Jesus Christ,
Superstar' are
Americans, and the
difference can be
discerned by the way
the identically-
dressed young people
move to the rhythms
of the rock musical



"DOES anybody here not speak English?"

One possible answer might have been, "Jesus." But Jesus has not been chosen (though the field has been narrowed down to the three Anglo-Saxons) for the lead in the film "Jesus Christ, Superstar," for which shooting will begin here in August.

The question was put at regular intervals last week to successive groups of boys and girls by the film's American choreographer, auditioning actors and dancers for Universal Pictures' production of the controversial and noisy rock opera. Over 300 young people had already turned up by the second day's tryouts. Of these, about 30 will be selected here as "extras," and for having "interesting faces." (Many are called, but few are chosen, Matthew XXII: 14.)

Filling out their forms and waiting their turn, about 50 earnest, predominantly blue-eyed candidates sat in the upstairs lounge of ZOA House in Tel Aviv. Many munched lunches out of paper bags, under the bearded gaze of Theodor Herzl, Chaim Weizmann, and others whose photographs line the ZOA House walls.

Inside the auditorium, I watched Eli, Miki, Muki, Adaya, Judith, Shlomo ("No, my name's Solomon — in an American accent), Karen and Peggy standing barefoot in a row and being evaluated by choreographer Robert Iscove and his assistant, just arrived from America.

Freer and wilder

"I'd like to see a little improvised rock," said Mr. Iscove's assistant, a trim young woman in shorts, blue knee-socks, and blue here as "extras," and for having "interesting faces." (Many are called, but few are chosen, Matthew XXII: 14.)

Filling out their forms and waiting their turn, about 50 earnest, predominantly blue-eyed candidates sat in the upstairs lounge of ZOA House in

and the sounds in the auditorium were of our swinging times — the murmur of air-conditioning, and a piano on the stage.

Someone brought in coffee for the panel. There was a definite air of "Don't-call-us-we'll-call-you." Local members of the staff talked pure show-biz Hebrew, in which I caught the names of Esther Williams, Jimmy Durante and Benny Amursky. Three of the Eli-Miki group were told to come back the next day for further eliminations. The rest, looking disappointed but brave, quietly put their shoes back on and fled out.

"You can tell the Americans from the Israelis the minute they start to move," Mr. Iscove told me when I asked him for some reactions to his experiences at ZOA House. "The Americans are more comfortable with rock. Their movements are different. They use their arms and upper bodies more. The Israelis, the pelvis."

A friendly, soft-spoken, very thin young man with buffy orange hair, Mr. Iscove is a Juilliard graduate who has choreographed TV spectacles. "We'll use both Americans and Israelis, to complement each other." Perhaps half the current applicants are Americans, and their local addresses include kibbutzim, absorption centers and universities. Many of the Israelis have army entertainment troupe experience.

Jewison to direct

Universal's film version of "Jesus Christ, Superstar" will be directed by Norman Jewison, whose last film was "Piddler on the Roof" and who thus embraces widely disparate aspects of Jewish experience. ("Messiah on the Roof"; "The Perils of Pontius Pilate"?)

This one seems to be the "Hair" of 1971-72. Leaving the auditorium I passed more eager, earnest, blue-jeaned young people waiting their turn; there was a sprinkling of girls in long Arab-embroidered dresses (the chubbier ones, I thought), and boys with leather thongs around their fore-

"I know I have talent, but I'm easily inhibited," I heard one intense American voice say. I could not bring myself to ask for views on, say, Jesus Christ as a Meaningful Personal Confrontation for Today's Youth. America's "Jews for Jesus,"

said to be increasing in number, might have found a message somewhere in this casting for Christy rock at Rehov Daniel Frish, right next to the Ibn Gvirol Supermarket. Even I was reminded of a prophetic passage in the New Testament after all this concern with rock. ("Rock is all

they want a bit of," one applicant who had already performed for Mr. Iscove told her still unadorned friend in the lounge; and those were the last words I heard.) The passage is, of course, Matthew again — XVI:18 — "and on this rock I will build my church."

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Genesis 13:14-17

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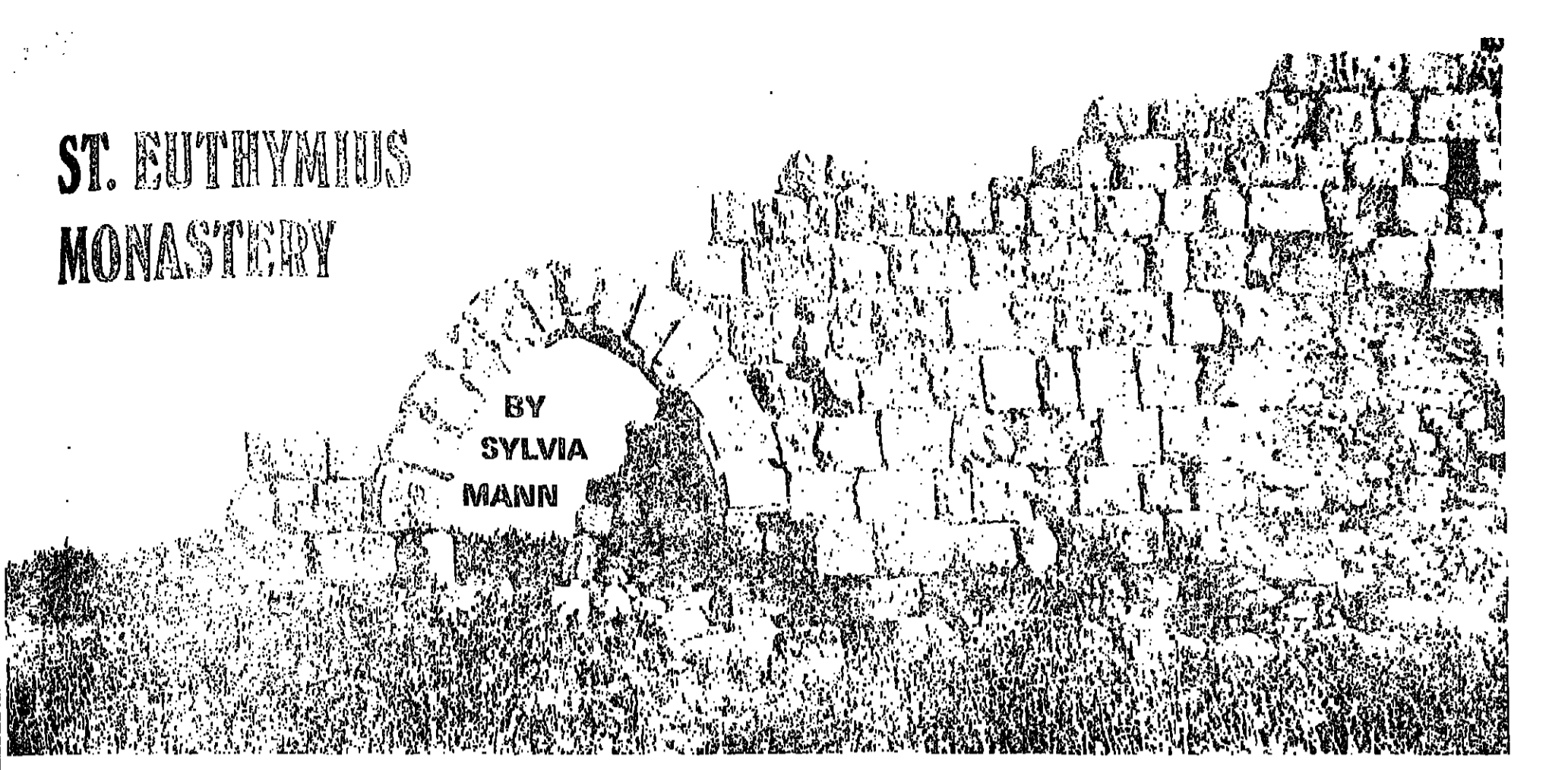
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Entry arch to Monastery of St. Euthymius. Inside are a series of fine courtyards and an elaborate water system.

**ST. EUTHYMIUS
MONASTERY**

BY
**SYLVIA
MANN**

The Monastery of St. Euthy-
mus lies in the Wilderness
of Judea. The impressive ruins of
its foundation of great Byzan-
tine, hermitages, convents and
monasteries which, particularly
during the fifth and sixth cen-
turies C.E., made the desert blo-
ssom, can be seen to the right of
the Jerusalem-Jericho highway.

The most direct route to the
monastery, better known as Khan
Ahmar, and sometimes as Khan
Shwan, is to take the Jericho
road from Jerusalem as far as
kilometre 15. Here you turn right
to follow the track for about
15 kms. through a former army
camp until you catch sight of
its monastery. If this track hap-
pens to be closed, your best way
is to continue along the highway
for about another kilometre, then
turn off the road to a clearing on
the right, near a broken bridge.

Follow the footpath which runs
westward between the gentle,
sloping hills, and in a few mi-
nutes you cross a wadi and carry
along the path in a south-eas-
tly direction. After about 20
minutes of unhurried walking, you
cross another wadi, climb the low
wall opposite, then ascend a second
hill when the Monastery of St.
Euthymius stands out with dra-
matic suddenness.

with a smaller one on either side,
and the double row of three co-
lums dividing the church into
the usual nave and two side
aisles. Beneath are vaulted sub-
terranean crypts, while a few me-
tres north of the basilica, in the
centre of the complex, is a chapel
with especially thick walls. This
is the memorial chapel built over
St. Euthymius' burial place.

A remarkable feature of the
monastery is its elaborate water
system. There are at least three
enormous storage reservoirs, one
of which - Bir Saba Abouab -
is full of clear, clean water, and
is in constant use by shepherds
and their flocks. It is situated
outside the compound, to the east
of the encircling walls, and is a
huge, underground structure pro-
tected by a roof supported on
large pillars. Similar to the con-
dition of the seventh and eighth
centuries, it also has openings at
the top, now roughly covered.

An adjoining cistern, now in
poor condition, consists of a se-
ries of interconnecting, plaster-
lined chambers, also with support-
ing columns. The third cistern
can be seen to the west of the
monastery columns. D. H. Chitty,
who excavated the site on behalf
of the British School of Archaeo-
logy in 1928, also mentions a
Moslem guard tower, called Kasr
el Khan - the Castle of the Inn

- about 500 m. north of the build-
ings on the Moslem pilgrim road
to Nebi Musa.

The story of St. Euthymius, the
founder of his monastery, and
its subsequent history is a
strange one. Born in Cappadocia,
in present-day Turkey, at the close
of the fourth century, Euthymius
and his companion, Theoclitus,
journeyed to the Holy Land and
joined the hermitage of St. Char-
lton at Ein Fara, at the head of
Wadi Kelt.

After five years, the two friends
left and formed their own Laura
- where monks live in isolation,
meeting only for the weekly com-
munal prayer - in bleak Wadi
Mukelk. There they stayed to-
gether until about 425 when Eu-
thymius decided to set out on
his own. He is said to have
wandered through the Judean De-
sert for a long time, before even-
tually making his home in a cave-
cell at the spot where his monas-
tery now stands.

In 428, a number of anchorites
gathered around St. Euthymius in
his solitary haunt, and a Laura
was formed. It was in constant
touch with the Monastery of St.
Theoclitus in Wadi Mukelk, 5
kms. to the south-east, to which
it was connected by a footpath.
For a time the two were even ad-
ministered as a single unit, and

Euthymius refused to accept lin-
ings who had not spent a pro-
batory period with Theoclitus.
The Monastery of St. Theoclitus
is today almost inaccessible, prob-
ably as the result of an earth-
quake.

One of Euthymius' earliest and
most devoted disciples was a
Beduin sheikh - Peter Aspebat
- whom he had converted to
Christianity in 421, while still in
Wadi Mukelk. Peter followed him
to his new home, and built for
him "a great, two-mouthed chis-
tern, a bakery, cells and an ora-
tory."

Buried in cell

Before his death in 473, Eu-
thymius gave instructions for the
Laura to be turned into a Coeno-
bium - a regular monastery
where the monks live a communal
life. Tradition holds that the saint
was buried in his own cell within
the precincts of the monastery.
Soon afterwards, a chapel was
erected over his tomb, with the
large basilica adjoining it.

Among the noted figures who
made the monastery their home
were St. Domitian, St. Martyrius,
later Patriarch of Jerusalem, who
died in 494, and St. Cyril of Sey-
thopolis (Belsan), who wrote the
classic "Life of St. Euthymius"
and of other holy men of his time.
An interesting sidelight is that

when Peter Aspebat's son, Sholkh
Tarhon, died in 555, he left vast
properties to the Order, which
was in those days one of the big-
gest and most important in the
whole of the Desert of Judea.

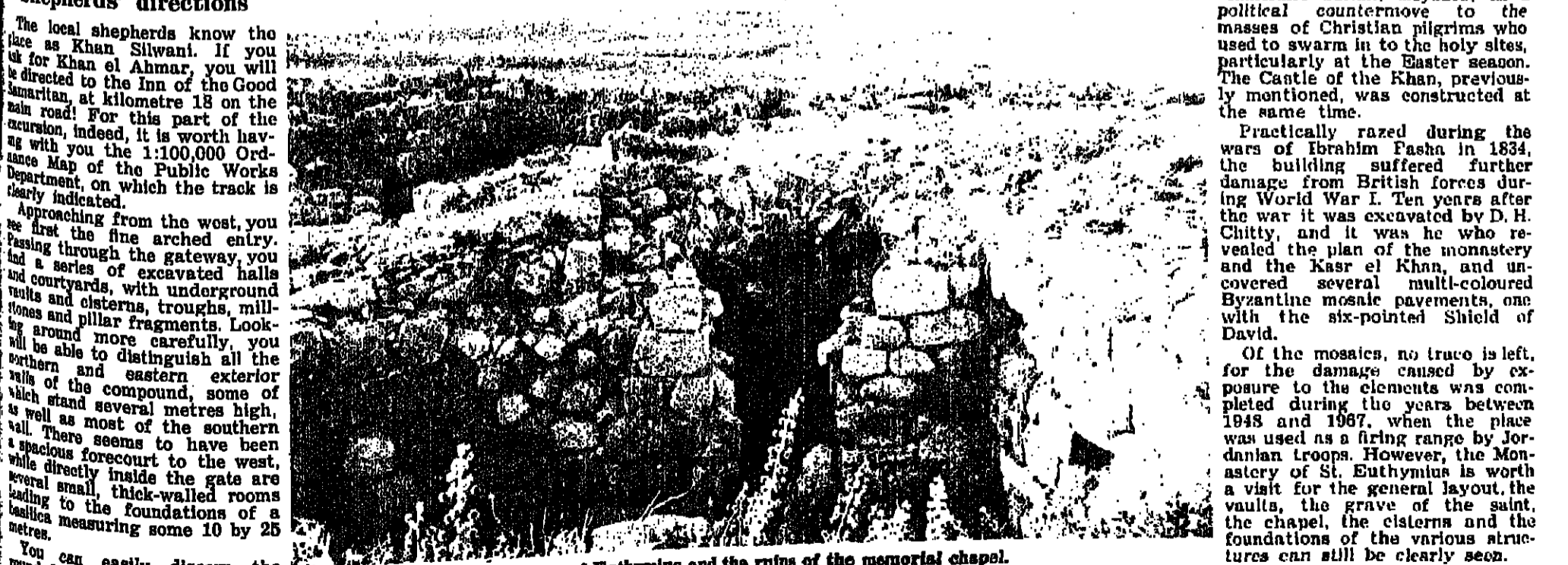
ACCORDING TO Zvi Alon's book,
"The Judean Desert," the
Monastery of St. Euthymius was
one of the few unharmed by the
Persian invasion of 614. Severely
damaged by an earthquake in
639, it was repaired and again
inhabited for hundreds of years.
It is continually mentioned in
monastic and pilgrim writings of
the eighth to twelfth centuries,
including those of the Russian
monk, Daniel, in 1106, and of
John Phocas who, in 1185, just
before Saladin's conquest of Jeru-
salem, recorded that the mon-
astery was "surrounded by a
wall, and in the centre is a church
and the grave of Euthymius."

Rebuilt as khan

Abandoned after 1187, it was
soon rebuilt and used as a khan
- an inn or caravanserai - on the
pilgrim road from Jerusalem
to Nebi Musa, 9 kms. to the east,
which also utilized the track link-
ing the Monastery of St. Euthy-
mus to that of St. Theoclitus in
Wadi Mukelk. The traditional pil-
grimage to Nebi Musa is believed
to have been introduced by the
Mameluke sultan, Baybars, as a
political countermove to the
masses of Christian pilgrims who
used to swarm in to the holy sites,
particularly at the Easter season.
The Castle of the Khan, previous-
ly mentioned, was constructed at
the same time.

Practically razed during the
wars of Ibrahim Pasha in 1834,
the building suffered further
damage from British forces dur-
ing World War I. Ten years after
the war it was excavated by D. H.
Chitty, and it was he who re-
vealed the plan of the monastery
and the Kasr el Khan, and un-
covered several multi-coloured
Byzantine mosaic pavements, one
with the six-pointed Shield of
David.

Of the mosaics, no trace is left,
for the damage caused by ex-
posure to the elements was com-
pleted during the years between
1948 and 1967, when the place
was used as a firing range by Jo-
rdanian troops. However, the Mon-
astery of St. Euthymius is worth
a visit for the general layout, the
vaults, the grave of the saint,
the chapel, the cisterns and the
foundations of the various struc-
tures can still be clearly seen.



The grave of Euthymius and the ruins of the memorial chapel.

Discovery

WHEN the barriers dividing Jerusalem fell in June, 1967, the city's Arab and Jewish youth, who had grown up with the conviction that each was the other's enemy, suddenly found themselves facing each other with nothing between them.

This confrontation had led, not to the clashes that were feared by many, but to contacts that are among the most hopeful prospects for Arab-Jewish relations in the Capital.

The contacts were arranged principally through the Municipality's Department for Culture, Youth and Sports, and have touched thousands of youngsters on both sides of the city.

The department's activities were a little-noticed offshoot of the municipal services extended to East Jerusalem immediately after the war by Mayor Teddy Kollek's administration, along with water supply and sewage and it is doubtful if the authorities saw in it any particular significance for the city as a whole.

Samih al-Natur, a 21-year-old Druse from Dulit, a-Carmel near Haifa, who was studying at the Hebrew University, heard that the Municipality was looking for an Arabic speaker to head its East Jerusalem youth programs. He applied for the job and got it. His first task was a survey of existing youth clubs in East Jerusalem.

No Jordan clubs

The Jordanians, he discovered, had not encouraged such clubs. One reason was fear that they might provide a framework for anti-Hussein activities. There were only two Moslem clubs, serving altogether 200 youths — one run by the tightly-organized African Moslem community living in the Old City, and one in Silwan, organized by a local notable with influence at the royal court in Amman. The Christian minority fared better, with five clubs, established by various institutions, serving 500 youngsters. The clubs received small grants from the government but depended for the most part on other financial sources.

The situation contrasted sharply with that in West Jerusalem where thousands of youngsters were organized in clubs operated and financed by the Municipality.

It was decided to encourage the expansion of the network of East Jerusalem clubs, but to leave them independent of municipal control — both to avoid any suspicion of political coercion and because it was felt that a string of independent clubs might better serve a diverse community divided along religious, ethnic and village lines.

Al-Natur let it be known in East Jerusalem that the Municipality would be responsive to any local initiative in establishing a club. Each would elect its own director, choose its own premises and decide on its own program. The Municipality would pay the rent of the clubhouse, provide furniture, sports equipment and uniforms and supply paid instructors for sport, drama, folk dancing, language teaching and other activities. It would also provide regular funds for expenses — such as the cost of hiring a bus for a soccer game against a Nabulus team or a trip to Tel Aviv.

Six new youth clubs were established on this basis. Their membership, together with the expanded membership of the former clubs, now totals 6,000. In addition, the Municipality is a partner in three other youth institutions with a membership of

The clubroom in East Jerusalem was filled with youngsters, those who could not find a folding chair standing at the back. Half were Arabs, members of the club which occupied two storeys of a building off Salah e-Din Street. The other half were Jewish youngsters from West Jerusalem. The club director stood in front of the blackboard at the far end of the room and asked for questions. "Is it true that people on a kibbutz can marry when they're 12 years old?" asked an Arab youngster. "How do you receive guests in an Arab house?" asked a Jewish youngster. Scores of such meetings between Arab and Jewish youth have been quietly conducted in the united city since the Six Day War. Carried out without publicity, these get-togethers offer one of the most encouraging prospects for the future life of the city.

ABRAHAM RABINOVICH REPORTS.

2,000 — the Wizo Girls' Club (the Moslem clubs are only for boys), the Beit David Cultural Centre in Wadi Joz and the Club for Studying and Working Youth.

The combined membership of 8,000 is more than eleven times as large as the number of East Jerusalemites participating in youth activities before the war and the programmes are much broader.

The concept of youth in East Jerusalem is considerably more flexible than in West Jerusalem, where participation in a youth club ends when a boy joins the army at 18. In East Jerusalem where there is no such convenient dividing line, one can be a member of a youth club until 40.

ALL the instructors supplied by the Municipality are from East Jerusalem, the only Israeli being Al-Natur himself. An annual budget of IL100,000 was set aside for his department.

As the broad new network of youth clubs took shape, it was decided to attempt some tentative contacts between them and their counterparts in the western part of the city. A system was developed whereby, every other week, one club from East Jerusalem would play host to a West Jerusalem club, or vice versa.

Ice-breaker

The occasion begins with a sports competition to break the ice, inhibitions usually melting in the heat of a soccer match. The youngsters then repair to the hosts' clubhouse for a general discussion, with Al-Natur or some other youth leader acting as moderator. The two groups generally sit separately. "The Jewish kids," says Al-Natur, "usually ask about mohar (bridal price), about fathers choosing husbands for their daughters, about Arab hospitality. The Arab youths ask about kibbutzim — they're very interested in them. They want to know about relations between boys and girls in Israel — they see couples kissing on the street and it worries them. They also want to know about education and youth movements in Israel. We're careful to steer the talk away from politics. That only sharpens differences. After the general discussion, Jews and Arabs get together individually or in small

groups. Then, they decide themselves what they want to talk about." The affair concludes with music and dance performances by members of each group.

The Municipality has carried out the programme without fanfare — indeed with virtually no publicity at all — in order to avoid outside pressures aimed at eliminating these contacts. There have been some 200 such get-togethers in the past five years, Al-Natur estimates.

"We don't expect the youngsters to take each other's dresses and become friends right away," said Al-Natur in a recent interview. "We want them first just to meet each other and learn something about each other's culture. For many of the Jewish youth, every Arab used to represent a terrorist. When they hear about their personal problems, the battle between the generations and their attempts to free themselves from the old ways, they discover a different type of person, someone they can understand."

"On the other hand, propaganda had made the young Arabs regard Jews as cruel bandits. They found instead people who don't want to be killers or conquerors but want good relations with Arabs. In the country and out of it. You have to understand, of course, that these meetings attract people who are moderates in the first place. Extremists on either side don't come."

Al-Natur was speaking on the eve of leaving the job. He had just received his master's degree in political science and education and was about to enter the army for three years' service.

In addition to the bi-weekly meetings, 4,000 young Jews and 1,000 young Arabs have spent two or three weeks together each summer since the war at the municipal day camp in the Jerusalem Forest. Each of the past four summers, a mixed troupe of young Jewish and Arab folk dancers from the city have been sent abroad by the Municipality for performances in Europe.

AT a conservative estimate, according to Al-Natur, hundreds of Arab and Jewish youths who originally met each other at club meetings have followed up the



(Marion Pergamin)

contact and visited each other's homes. The figure might run into thousands.

It is still too early to judge the long-range significance of these contacts. However, in the short run, at least, they have had a decided impact on the participants. "Both sides have changed their

attitudes," says al-Natur. "At first the Arabs were hostile, the Jews suspicious and scornful. The Jewish youngsters discovered that there are Arabs who don't live on the desert level but who have education and intelligence. The Arabs discovered that there are Jews who want peace and friend-

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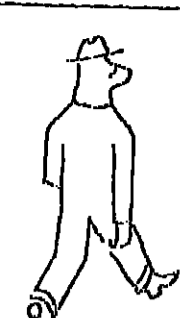
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Shopping For Fun

WHETHER you live in Tel Aviv or not, and whether you like the city or not, it is an interesting place to explore. I live in the staff line branch of shop, a smaller one (Kikar Masaryk), and the shop which is also the main warehouse, at 18 Gruzenberg, off Nahlat Binyamin.

Who are R.A.P.'s customers? Mr. Pronat thinks they are "the same Israelis who buy IL180,000 flats. They also want to furnish them nicely." Yes, he concedes, there are plenty of nice made-in-Israel home furnishings, "but that's not our business. We're importers," he says, without a trace of guilt.

Not all the items in his shops are to his personal taste, he admits, "but the public wants them, especially the glittery things." There are some tourists among his customers, mostly drawn by the original paintings by little-known Far Eastern artists. R.A.P. does not deal in duty-free imports for immigrants; it doesn't pay on shipments of relatively small items.

How would you like a stone fireplace, a Grecian column with capital, an ornate water-fountain? You can find them all at Ante Iberico, 126 Rehov Ben Yehuda, which calls its merchandise "authentic art reproductions" — a term which strikes me as somewhat contradictory. It means, explains importer Carlos Portugues, that all the items are copies of real works of art, and they are reproduced by a unique process in a 180-year-old Spanish factory.

Mr. Portugues, an immigrant from Chile who is also the official wholesaler of Ymura I.C.I. wallpapers, has hopes of setting up an 'Arte Iberico' factory in Israel under franchise. Meanwhile, he is importing the weighty objects from Spain — for Israelis, with customs duty, and for newcomers, without.

There is no denying that the Arte Iberico items are eye-catching. They look like old carved stone — though, in fact, they are factory-made of a powdered material comprised of ground marble, stone, glass and a binder. Considering their size and weightiness, the objects are not so high-priced, even with duty.

For instance, if you are not too squeamish, you can make a flower-plant from a sarcophagus — a child-sized coffin with Crusader figures and lion's feet for IL200; adult-size, IL400. (The latter at duty-free immigrant prices is a mere \$22 plus shipping.) For IL300, you can have a stone sundial, which can really work — better than an Omega," says Mr. Portugues with a smile. "There is a little-boy water fountain, on the same principle as the famous Brussels manikin-pl, a Hungarian native with all the

legendary charm. (Germany is even dining room, you can have a massive round or rectangular table — about IL1,200 (\$80 to off). The style blends with modern or antique, I was told, and when I asked whether an apartment-house floor was strong enough to hold the weight, I was reminded that a wardrobe closet or grand piano is as heavy or heavier. One Tel Aviv architect uses an Arte Iberico table in his workroom.

If you're building a house, Arte Iberico can sell you a fireplace (IL1,000) or import decorative pillars on request. You can get a well for the garden, or a lamp-post, for the gate.

The most expensive items at Arte Iberico are purely decorative ornate vases which weigh 200 to 300 kilos and cost IL1,500. The smallest items are ashtrays — IL18 and IL28. A few of the objects have Christian symbols on them, as, for instance, the wall murals with Crusader themes. Mr. Portugues plans to import an entire line of Christian religious figurines geared for the pilgrim trade.

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Teilya. Everyone who comes into the Second-Hand Shop is invited to sit down for a cup of cinnamon-ten. Then the customer can browse around as long as he wishes.

There are records and books (including a discarded medical library and a "Manual of Business Methods"), old and new jewellery, some ceramic-ware and wood carvings, and lots of used clothing. Prices seemed rather high to me — for instance, IL15 for a second-hand white blouse "It's very fine material," Teilya insisted. There are Arab dresses at IL40, a Yonente-embroidered sheath dress at IL20 — and lots of grandma shawls.

A porcelain perfume vial from Egypt is priced at IL40 — Yitzhak says he bought it from a tourist. The Second-Hand Shop buys as well as sells. "We recently bought some pretty useless clothes from an American traveller who had had his money stolen and was destitute. We felt sorry for him."

I was fascinated by the large collection of second-hand hats, and wondered who would buy them. Had they been dry-cleaned at least? No, but they're clean, mostly unworn, I was told. They belonged to Yitzhak's private hat collection. The used clothing is generally laundered before it goes on the sales rack, Teilya said.

If you go into the Second-Hand Shop which keeps normal shop hours in Tel Aviv cater to women, Teilya sitting on a cushioned window-seat, smoking cigarettes and sipping tea. Can they make a living this way? "We don't know yet, but we're trying," they say.

The Painting on the Wall
An unusual classified advertisement appeared recently in this newspaper. It read something like this: "Artist paints fairy-pictures directly on the walls of children's rooms. Tel. 91018." I phoned and found myself talking to Mrs. Yehudit Frommer of Petah Tikva, a Venezuelan-born English teacher who also studied art.

Her wall painting began about a year ago, when she did a fairy-tale mural for her young grandson. It was so much admired that she decided to go professional. Since then she has painted a number of kindergartens, children's bedrooms and even an adult's bedroom.

If you are in the Tel Aviv vicinity, Mrs. Frommer will gladly accompany you to one of the walls she has painted. I saw one on Rehov Dav Hov near Dizengoff Circle. It was an adult bedroom, with one entry wall done in an underwater scene of fishes and seaweed. It was indeed decorative, albeit a little overpowering for a small room. I think I would prefer a mural on a smaller section of wall.

Normally, Mrs. Frommer starts her picture above the "furniture line" so that it covers the upper two-thirds of the wall. The homeowner has to see that the wall is newly painted with plastic paint, preferably a light pastel shade. The customer can choose from a collection of sketches — Walt Disney characters, Grimm's fairy-tales, circus scenes, children at play — or can suggest a subject. From the samples I saw, my choice would be the prince carrying off his bride on horseback to a fairyland castle.

Mrs. Frommer spends several days working at the customer's home. She brings all her own supplies, except a ladder. The pictures are done in washable plastic colours, and can be lacquered if desired. Prices, ranging from IL150 to IL300, depend on the complexity of the design, on the number of human and animal figures involved.

The majority of hairdressing shops in Tel Aviv cater to women, Teilya sitting on a cushioned window-seat, smoking cigarettes and sipping tea. Can they make a living this way? "We don't know yet, but we're trying," they say.

The salon opened about a half-year ago and is headed by Barry Milner, a new immigrant from London. (Hermann is a silent partner.) He is an artist with scissors, and he is assisted by John, also a Londoner, Linda from Newfast-on-type, and Angela, who is Barry's fiancée. For those traditionalists who prefer French-school hairdressing, there is Nicole from Casablanca, Fruma, who is Israeli, interprets for the Hebrew-speaking customers. "Scissors" specializes in soft, natural hairdressing, without back-combing and very little lacquer. My three-year-old has an adorable "Scissors" haircut — short in front, long

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'Friends and family are their worst enemies'

By Lea Levavi
Jerusalem Post Reporter

HAIFA. — A NEWLY handicapped person's worst enemies are his friends and family. The statement did not originate with Raymond Relaford — a consultant on rehabilitation of the blind now spending 10 weeks at the Migdal Or Rehabilitation Centre for the Blind near Haifa. But Mr. Relaford — one of those rare sighted people (even among professionals) who truly understand the problems of the blind, gave the often-repeated statement real meaning. "I'm going to propose a special training programme for the families of newly-blind persons. If we could get the family, including the children, here for a few days, we could help them and thereby help the blind person a great deal."



Raymond Relaford

Mr. Relaford — a consultant for the American Foundation for the Overseas Blind — was invited to Israel by the American Israeli Light House, the organization which established and maintains Migdal Or. His task — and he has been working from 8 a.m. till midnight every day to try to finish it — is to evaluate Migdal Or's programme and organizational structure and to suggest changes.

When we met in his office at Migdal Or in Kiryat Haim, I promised him all my questions would be "loaded." But his sincerity, charming personality and infectious laugh soon changed the atmosphere. "There are some things I can't say because they violate confidences or because I haven't yet finished my conclusions, but just ask and I'll either answer you or evade the question."

Changing

Migdal Or — which could accommodate about 30 clients for its residential rehabilitation programme — has only 17 at the moment. Some say the agency has outlived its usefulness. "The blind population is changing, and the programme will have to change to help more blind persons more efficiently." In the past, most of Israel's blind were illiterate, impoverished immigrants, mostly victims of trauma. Today, there is a new generation of blind (whether congenitally blind sabras or newly-blinded adults already educated, here or elsewhere). Migdal Or has until now trained switchboard operators and small numbers of factory assembly worker or sewing machine operators.

With switchboard operator jobs becoming harder to find, and with better-educated blind persons looking for new and more imaginative careers, fresh approaches are needed. One of the things Mr. Relaford will suggest is a food service course where blind and partially blind trainees will learn to cook, stack or wash dishes and perform other food handling jobs. Some of the partially blind might have enough sight to wait tables. "The hardest group to train for jobs are those in the middle: too intelligent and ambitious for routine, repetitive work but not college material. If someone gets a professional education, there's a very good chance he will find work eventually, even if it's a long haul. Opportunities for training and placing factory workers are also good. The man in the middle is a problem; even the most advanced rehabilitation plans in the States haven't found enough answers to that problem."

Specialized fields

Many American blind high school graduates are trained as transfer typists or in jobs providing telephone information in specialized fields such as income tax — types of clerical work not yet entered by Israel's blind.

Mr. Relaford thinks Migdal Or

words Mr. Relaford — an M.A. in psychology — used.

In rehabilitation — whether vocational or personal adjustment — much depends on the public. The best training in the world will not help if well-meaning people refuse to let the blind man be independent or if employers refuse to hire him. Public education is another area where Migdal Or could do much, he said. At the Minneapolis Society for the Blind — where he directed rehabilitation services before joining the American Foundation for the Overseas Blind staff a few months ago — he used the Minnesota State Fair for public education. The Society's fair booth featured appropriate pictures and recordings of some complaints, commonly made by blind people, about misguided help that doesn't help. The pictures showed the right way to guide a blind person and other basic information. For example: the wrong way to help a blind person across the street is to grab his arm and push him along. The right way is to let the blind person take your arm, and walk along ahead of him; this way he can sense, by the way you walk, what obstacles or halts there may be.

— which until now has emphasized vocational training — will have to emphasize adjustment training (teaching the blind person to care for himself independently) in the future. Comparing Israeli to American blind, he finds ("though I have seen only a very limited sample and may be wrong") Israeli blind more mobile but less independent in personal care. Walking and good public transportation are much more prevalent here than in America — which is why, he thinks Israeli blind are more mobile than Americans, whose world is car-oriented.

Finding an ashtray

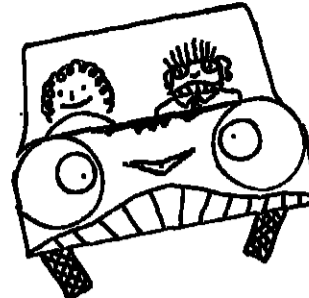
But Israel's lag behind in such skills as gracefully finding an ashtray, cutting meat or becoming quickly oriented to a strange environment. "I want to suggest a cafeteria-style dining-room instead of serving the food to each trainee as is done now. But I expect complaints from the kitchen staff. They'll say food will be all over the floor. 'So you'll just have to clean it up,' I'll tell them. You see," he laughed. "I'm very supportive."

That was one of the few jargon for blind adults.

"The public must be educated — not only for the mental health and welfare of blind people but also to improve a blind person's employment chances. Why do people treat the blind, or those with cerebral palsy, or the spastic or other disabled with the same pity or embarrassment as in the ancient world? Everybody talks reverently about hiring the handicapped and about accepting each individual as an individual, without stereotypes or prejudice, but fairly few people practice what they preach."

When he leaves Israel next month, Mr. Relaford will join his wife and four children for a two-year assignment in Turkey, where he will help set up a rehabilitation programme for blind adults.

DIARY OF A LEARNER DRIVER



ג'רמל 41111



DRIVER

1st Day. It's even harder than I thought.

2nd Day. Turning right isn't so bad, but left is hell.

3rd Day. Soon as I get a few turns more or less right he has to teach me something new: shifting gears. As if I didn't have enough on my hands. He's called Itzik and feels very superior because he can drive and I can't. Trouble is, I feel very inferior and for just the same reason. Stupid.

4th Day. Shifting gears. Twice today I did it without stepping on the clutch. Oh god, why did I start all this.

5th Day. Keep giving myself doses of the so-what-if-he-can-drive stuff, sprinkled with, say, and - I can - write - articles which - he - can't; but it's not much help. Am tempted to tell him I write for the papers which just might make an impression on him, but I must stick to my dignity: who is he that I should stoop so low as to try and impress him.

6th Day. Just discovered one has to pass a test in theory as well.

7th Day. Theory, it now appears includes knowing something about how the damn thing works. Oh well.

8th Day. Relax!

9th Day. Anyway, it's perfect for my figure: discovered I lost three pounds, which comes of never managing to swallow a bite before a lesson. Good. Even faster than falling in love, in fact, though harder than going on a diet. Still a reason to stick it out.

10th Day. What gets me is how teaching me to drive bore him.

11th Day. Tried putting on a dress today instead of slacks as before just to see if he'd notice. Doubt it. All he notices is my driving, which is as it should be, of course. Still, a woman really being judged by her ability to drive a car and that alone.

12th Day. Passed in theory. So I'm not so stupid after all. Oh, who're you kidding, a child of ten could have passed that.

13th Day. He had to slam on the brakes hard today or I'd have run into a parking car. How I hate him.

14th Day. Shifted from second into third and back into second today at just the probably exact moment when I should have said he said "Good." Bliss.

15th Day. Better and better. Overtook a crawling truck and he said in his darling supercilious way: "How do you expect the driver behind you to know you're swerving left if you don't signal," but I had signalled and he said "Sorry." Happiest moment of my life.

16th Day. Indulge in detailed fantasies of putting the bastard in his place. Sneering back at him or something. Know all along that I would never dare.

17th Day. Wish I could keep my sense of humour.

18th Day. Went beautifully today. Even almost enjoyed it.

19th Day. Wouldn't you know, now he has started to teach me to drive in reverse and we're back at square one. Who wants to drive backwards anyway? 704

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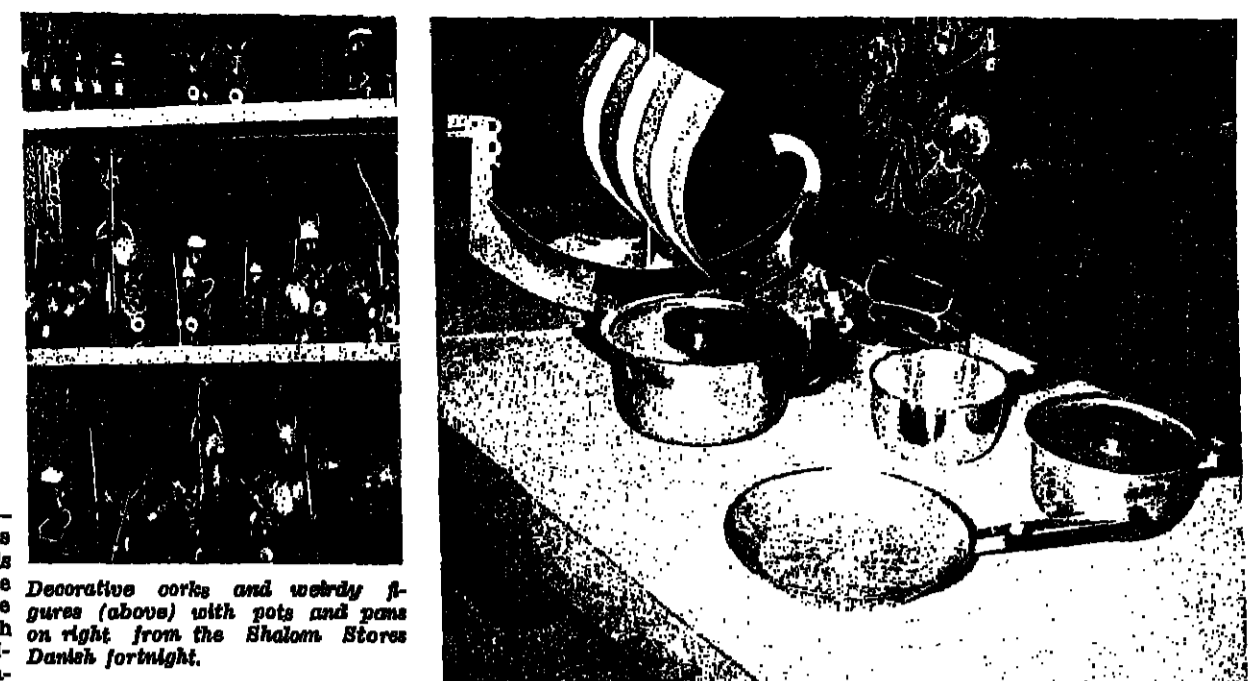
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PHOTOGRAPHIC EXHIBITION

In conjunction with the conference being convened at Binyanei B'oma by the International Association for Water Pollution Research, Allan David Olsoe will display a photographic survey made in the delta of the Szech River.

Shalom Stores go Danish

By Sarah Honig
Jerusalem Post Reporter



Decorative vases and weekly figures (above) with pots and pans on right from the Shalom Stores Danish fortnight.

TEL AVIV. — THE Shalom Department Stores will go Danish beginning this Sunday and will remain so for the coming fortnight. The merchandise to be displayed in the Stores' Danish Fortnight is colourful and beautifully designed in the best Scandinavian tradition. It is also expensive in the best tradition of Israeli customs officials when it comes to taxing imported goods.

Shoppers will have a wide choice of goods to examine from the famous modern Danish home furnishings, to Danish cheese and beer, woolen rugs and blankets, trinkets and tourist souvenirs, and all the way to toys and kitchen utensils.

But lovely as the goods generally are, so the prices are high for the average Israeli. Take a box of biscuits, for example, albeit a lovely multi-coloured box — the price tag reads IL18. The charming Danish decorative wares and souvenir-like items are also costly. Small plastic dolls in national costumes are on sale for IL24.

For gourmets there are also long shelves stocked with Danish specialties. There will be a special section for the sale of Danish beer and another in which the choice Danish cheese would be offered. On the food shelves shoppers can also find such items as Danish caviar, a 350 gram jar of which sells for IL19.50. The famed Cherry Herring sells in large bottles for IL48.50. But not all is so costly — tins of Danish Sardines are available for IL2.80, and a bag full of licorice can be bought for IL1.80.

Danish Interiors, the well known

— so don't take your children to Copenhagen — a pipe maker. She see it unless you are good at not thinks that women ought to puff night and so will the Lego company. yielding to their pressure. Among the extras will be a Danish folk dancing troupe and 27- ing pipes for the shoppers at the year-old Anne Julie Rasmussen of Shalom Street premises.

התחברו לנו טל 41111

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FRIDAY, JUNE 16, 1972

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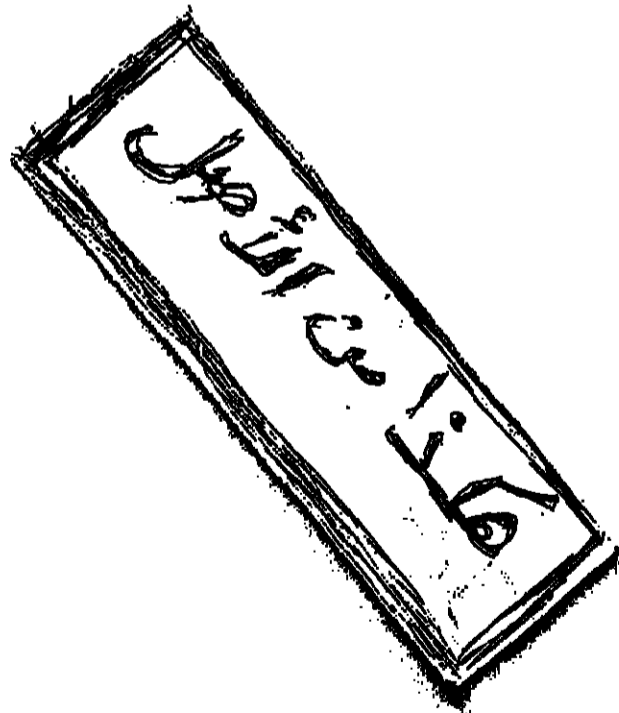
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מלון מוסון



Relaxing on her new sofa which turns into a double bed. The set is composed of two straight seats and three corner sets. Designed by Andras Hansen, it is available at Danish Interiors. Selection of fabrics and colours.

Spike heels



All-male quorum challenged

NEW YORK (JTA). — Young Orthodox and Conservative women, stimulated by the feminist movement, are challenging their second class status in Judaism, Eilat Nemy writes in last Monday's "New York Times."

Writing that the group is "small but growing," Miss Nemy notes that earlier this year 14 young women of Orthodox and Conservative background issued a "call for change" to the annual convention of the Rabbinical Assembly. The manifesto asked that women be permitted full participation in religious ceremonies, permitted to attend rabbinical and cantorial schools and perform these functions in synagogues, take part in decision-making bodies and assume leadership roles in synagogues and in the community. It also requested "recognizing women in Jewish law, as witnesses, allowing them to initiate divorce, and counting them in the 'minyan' in order to hold a religious service."

First rabbi

While Reform Judaism has ordained its first woman rabbi and a woman is studying to be a rabbi in the Reconstructionist branch of Judaism, there have been no women, yet, studying for the rabbinate in Orthodox or Conservative seminaries, Miss Nemy notes. But, she says, Dr. Gerson D. Cohen, the chancellor-elect of the Jewish Theological Seminary of America (Conservative) says the seminary would not "summarily reject" the idea of a woman rabbi today. "It would be to be a decision of a multiple nature," he said, adding "I would give serious consideration if a woman applied who was qualified academically, characterologically and liturgically."

While the counting of women for a "minyan" is the prerogative of a Conservative rabbi, Miss Nemy states, "the minyan is still an all-male quorum in Orthodox synagogues."

More active

Rabbi Isaac Lasker of the Orthodox Kehillah Jeshurun said "It's against Jewish law and tradition for women to function together with men at a service." But Miss Nemy says that he believes within the next decade women will be "more active in Orthodox life in the general sense."

Miss Nemy quotes Rabbi Irving Greenberg of the Orthodox Riverside Synagogue as stating that "at a time most people who felt strongly about such things checked out of the religion... now they are committed to the Orthodox experience and challenging from within... believe they are ahead of their time, but I think they are the vanguard."

Miss Nemy concludes by quoting Mrs. Sandy K. Suss, rabbinical student at the Reconstructionist Rabbinical College in Philadelphia, who "did not want to judge history retroactively, or annual 2,000 years of tradition, but today we have to do something," Mrs. Suss said, "the role of women is changing and we have to keep up."

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FRIDAY, JUNE 18, 1976

A SHOULDER TO CRY ON

By Lea Levavi

Jerusalem Post Reporter

TEL AVIV. — WHAT can I write home — a Georgian immigrant asked — when the sign outside a movie theatre in the Holy City shows a nude picture advertising a sex film?

The question had been put to Yehov Yanai, a Foreign Ministry employee whose job as he described it, "is helping Jews get here from Russia and from other countries." Mr. Yanai related the story of the Georgian woman in a talk before 200 men and women who work as volunteers in immigrant absorption. The meeting was held here last week by Motezet Hapoalot — Pioneer Women.

"I don't think most Israelis really understand how hard Soviet Jews fight to leave." Worse than that, he went on, there is no shoulder to the Russian immigrant to cry on when his enthusiasm and patriotic love for Israel are replaced daily by disappointment and frustration.

Just listen

"Sometimes they just need someone to listen to them. They will tell you things you already know: how few were killed in Russia or how catastrophic things are here. But if you just listen, this will help them."

The Ministry of Absorption and other official agencies cannot help him, he said: this is work for volunteers.

Hillel Ashkenazi, Director-General of the Absorption Ministry, had been invited to speak about the situation that volunteers could do to help

immigrants. However, since his talk was in the form of answers to questions from the floor, emphasis, inevitably, was on the frequently asked (and somehow never satisfactorily answered) questions about immigrants' benefits.

Why do elderly couples with no children get three-room apartments? Because there are no smaller ones available. How can we answer charges of Israeli students that immigrants take their places in the universities? Immigrant students compete for entrance on the same terms as Israelis.

Unkept promises

When asked about the employment picture for immigrants, Mr. Ashkenazi mentioned the Ministry's system of subsidizing employment for several months when jobs cannot be found through normal channels. He failed to mention that employers sometimes fail to keep their promises to offer permanent employment when the subsidy runs out — something which has happened to workers even in such important fields as medical technology and treatment of drug addiction. He also did not mention that many academicians (even after five months' "care" at absorption centres) undergo retraining at public expense, and then not always successfully.

In short, the questions were familiar and the answers bureaucratic. "Of course," assured Gushik Chavkin, head of Motezet Hapoalot's Immigrant Absorption Department, "we aren't asking these questions for ourselves. We, after all, are active in absorbing immigrants. We're asking so we can explain the situation to the Israeli public."

There was, however, one brief moment of confrontation. "The Ministry of Absorption doesn't want volunteers interfering," one woman in the audience commented. "You're afraid that if we come to help immigrants at the Absorption Ministry office, by translating for them, etc., we'll help them make demands."

"If I ever gave you that impression, I'm sorry," Mr. Ashkenazi replied. "We simply say this. Volunteers need not worry about material help to the immigrant. We will take care of housing, employment, etc. What we can't do is make the immigrant feel at home and to help him with little day-to-day problems."

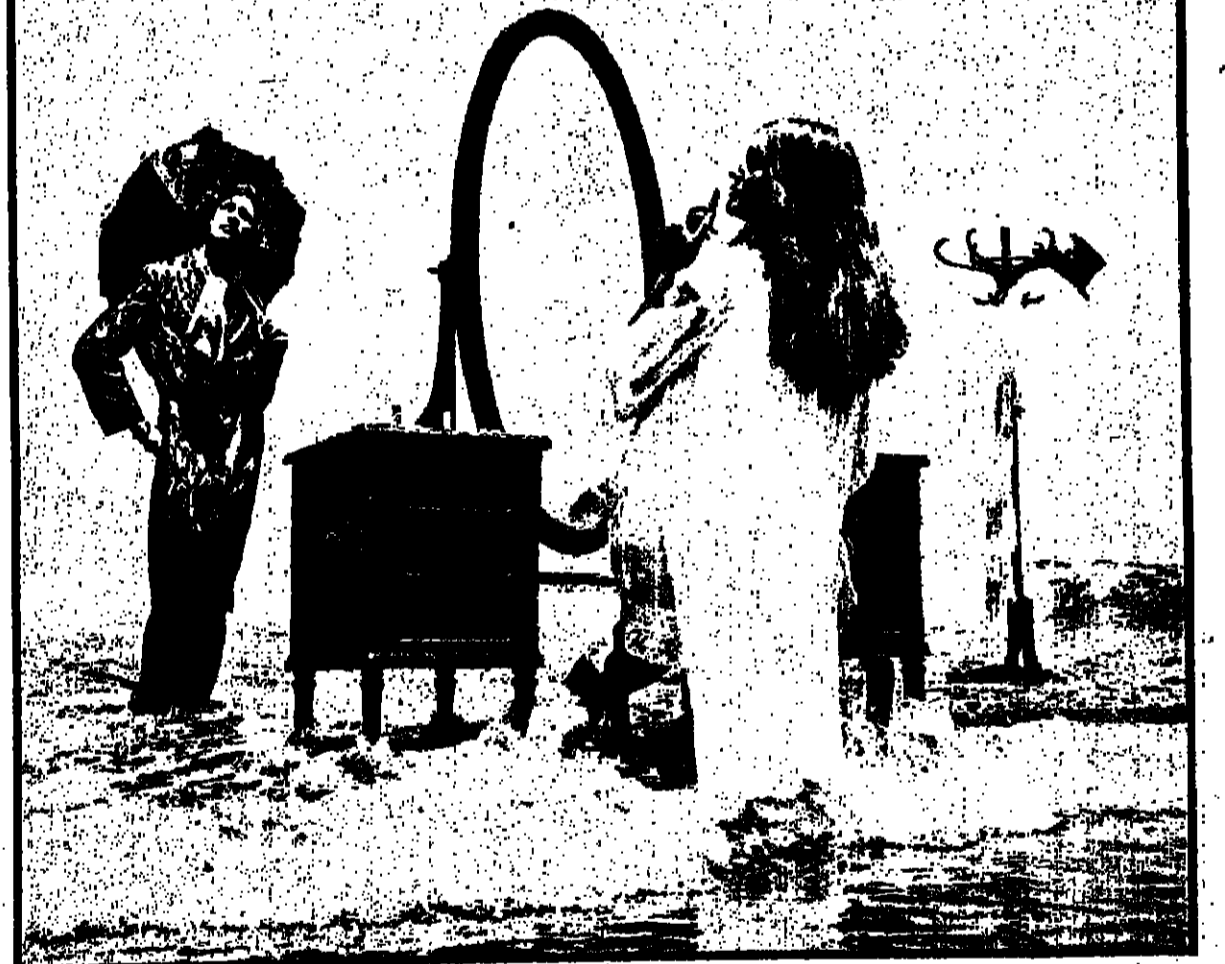
He suggested that volunteers visit new immigrants in their homes as soon as they have moved in. Israeli housewives should help immigrant homemakers learn where and how to shop. Children should be encouraged to play or study with immigrant children. Volunteers should explain "the truth about immigrants and immigrant absorption" to the Israeli public "to eliminate the antagonistic atmosphere which has developed here."



Mr. Hillel Ashkenazi (right), Director-General of the Ministry of Absorption, talks to Motezet Hapoalot/Pioneer Women to help plan the organization's "family to family" absorption efforts on behalf of the new wave of immigrants. At Mr. Ashkenazi's right is Mrs. Beba Idelson, General Secretary of the organization.

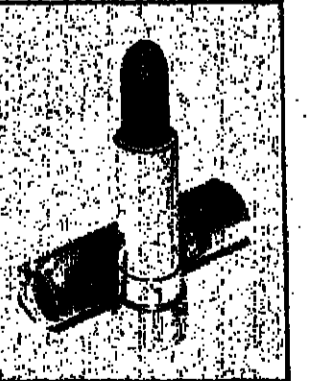
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PAGE TWENTY-SEVEN

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FRIDAY, JUNE 18, 1976

THE JERUSALEM POST MAGAZINE — FAMILY PAGE

TA VOURTIC BOX

MY daughter Hannah is always particularly glad when our guests bring gifts of her own age with whom she can plunge into the mysterious and exciting world of whatever it is that girls of eleven talk about at such length. On this occasion her delight is doubled by the fact that her friend Riva is bearing a large box of chocolates and before I can remind her politely that they are presumably intended for all of us her eager fingers have torn off the fancy wrapper and found a gap in the cellophane beneath and by the time I wrest it from her tenacious grasp there is a small triangular tear in the corner and a mark from her paint-stained fingers.

Hatefully I remind her of our mutual resolution, renewed only a few short days ago after a startling session on the scales, that we would be most stern and disciplined in our denial of eating anything more than we needed to sustain ourselves. So despite her spirited arguments to the contrary and the fact that these are the kind we both like best, the box goes untouched onto the highest shelf of the most inaccessible cupboard with Hannah opposing its destination every inch of the way.

Social ethics

Social ethics are not the least of her protests and she asserts hotly that it is extremely discourteous not to open the box so that our guests can share in its luscious contents. We could have just one apiece without it making any difference to our waistlines or our standards of living. Surely I mention what we both know to be true, that once the box is open the filling will magically disappear without either of us consciously taking it out. The box, with its ornate felly containers, will stand mute, reproachful and empty till I get rid of it.

Anyway our guests say that they too are being careful of what they eat and Riva is one of those rare and lucky children who do not really care for sweets. A pickled cucumber is more to her than the gooiest of cakes, so her support of Hannah's plea is no more than a comradely gesture.

Later Hannah relates in rather a shocked tone that Riva had confided that her parents themselves had received the box as a gift and had passed it on without even looking to see what was inside. She thinks this is a violation of the principles of gratitude. A present is designed for the joy of the recipient and should not be handed on further. Cautiously I affirm this in general but urge her to be more

flexible in her thinking. Something as palatable as chocolate can't be stored indefinitely and if those for whom it is intended cannot enjoy it then it is a good deed to let someone have it who can.

Our share

In fact, I add, I was thinking we would take it along to our neighbour's party next week. They are

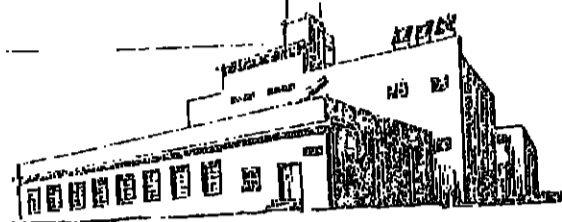
both as thin as needles and can eat what they like without a quibble. This we do and to our satisfaction but considerable satisfaction rests that it is only one of many articles of which are opened and consumed by the company, Hannah and I enthusiastically but effectively taking our share.

However we steadfastly resist the temptation to include them in our regular diet at home and not to keep any in the house in the hope that out of sight will be out of mind (and mouth) until the next visit of Riva and her parents with a differently wrapped box, but of the same brand they brought last time which they know, they declare kindly to be our favourites.

In the cellophane cover there is a small triangular tear and a smear of paint.

(Continued from p. 21)
in back. The luxury of having your hair deled with a hand-held blower is a feature of "Scissors." The whole process — shampoo, cut and hand-dry — takes less than an hour. The price for a first-time hairdo, with restyling is IL12 to IL15; the customer who returns for a shampoo and trim pays IL10.
I recently attended a party at which there were three male guests who had had their hair done that day at "Scissors." A man's first-visit cut and wash costs IL10, a return visit IL5. Men get a simpler type of cut," says Barry, explaining the price difference. He denied that men are easier customers: "they are often more fussy than my woman."
It takes a little doing to get used to having a man sit next to you at the hairdresser. Last time Barry was cutting my hair, a tall blond fellow with medium-long hair came in and asked casually, "Any chance of washing my hair and brushing it out?" He seemed perfectly at home there.
"Scissors" is a busy shop, and an appointment is advisable — Tel. 226214. If you don't have an appointment, the quietest hours are 1:00 to 3:00 p.m., except on Mondays, when the last appointment time is 1:00.
— Martha Meisels

Since 1942: It's good, it's OSEM

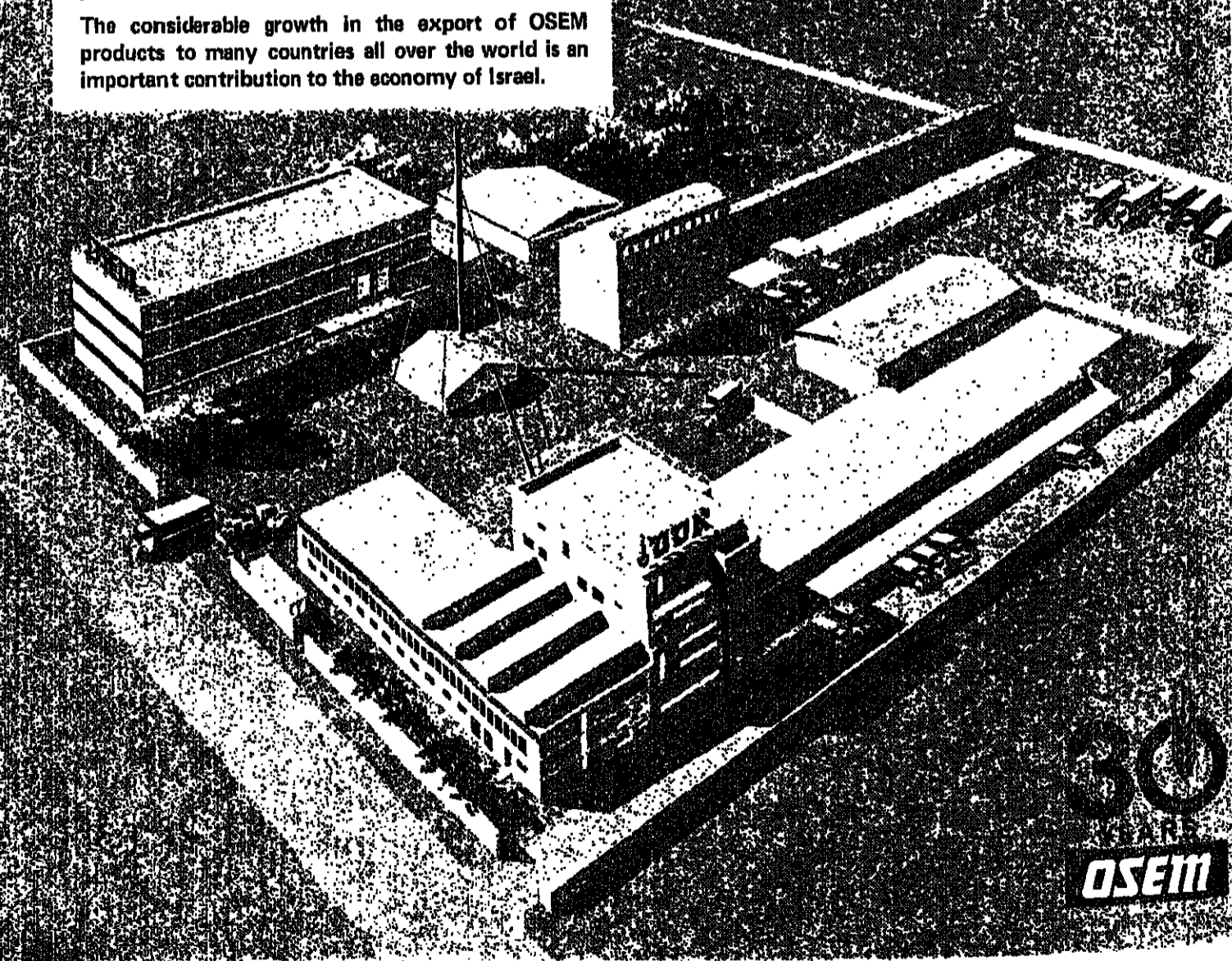


Growing and expanding

The founding of OSEM 30 years ago was considered a milestone in the Israeli food industry.

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FILM FILM



Sherry Ren Smith, above, photographs kibbutz children. At upper right she talks to director Dienar. At right is Ori Levy, Sherry's star; in photo at far right Paul Smith (no relation to Sherry) breaks up a young couple's demonstration in a scene in the film.

THE love story of an Israeli film director, divorced and father of a child, and his assistant, a young idealistic American girl, is the theme of "Take Two," a new Israeli-American co-production written, produced and directed by Baruch Dienar. Filming was completed last week.

This is the first full-length feature Baruch Dienar has made for the big screen since his "They Were Ten" of 1961 about Jewish settlement in Palestine at the end of the 19th century. In the intervening years he concentrated on documentaries and films for foreign television, including the 90-minute "Sand Curtain" for French TV and "And on the Seventh Day," dealing with the period before, during and after the Six Day War, for A.B.C.

The story of "Take Two" explores the relationship between two contrasting personalities — the Israeli is cynical, a manipulator, set on worldly success; the American girl is idealistic, uninhibited, valuing truth and sincerity above all else. Their love story is played against the background of Israel as the two go filming all over the country. It is the sort of story that could take place anywhere, says Baruch Dienar, but he believes that the Israeli background with its variety of situations and landscapes — there are scenes in border kibbutzim where the children are sleeping in shelters, at Lod Airport as immigrants arrive from the Soviet Union, at places of historical and religious interest and at seaside beaches with bathing beauties (some of Israel's top fashion models appear) — adds another dimension to the picture.

Director-cameraman Asaf Doron is played by Ori Levy, member of the Cameri Theatre who recently had the leading role in Gorky's "The Lower Depths." Although he has appeared in a number of films, this is his first starring role. Sunny, the American girl, is played by Texas-born Sherry Ren Smith, whom Dienar picked in New York from some 400 applicants. She studied acting and directing with Lee Strasberg but earned her living from modelling and this the first time she has appeared in a film.

I went to see some of the filming, talking place at Beit Berl in Kfar Saba where the two interior sets of the picture had been built: a sitting room in Doron's apartment and his cutting-room. Yanki, Baruch Dienar's pretty, boyish-looking wife who acts as a general factotum, took me downstairs to the cutting room set where the movie camera had been set up with Adam Grunberg, one of Israel's top cinematographers, behind it, and with the sound engineer, Ron Ba-



ron from London (who worked on American investment company. "Blow Up") at the controls.

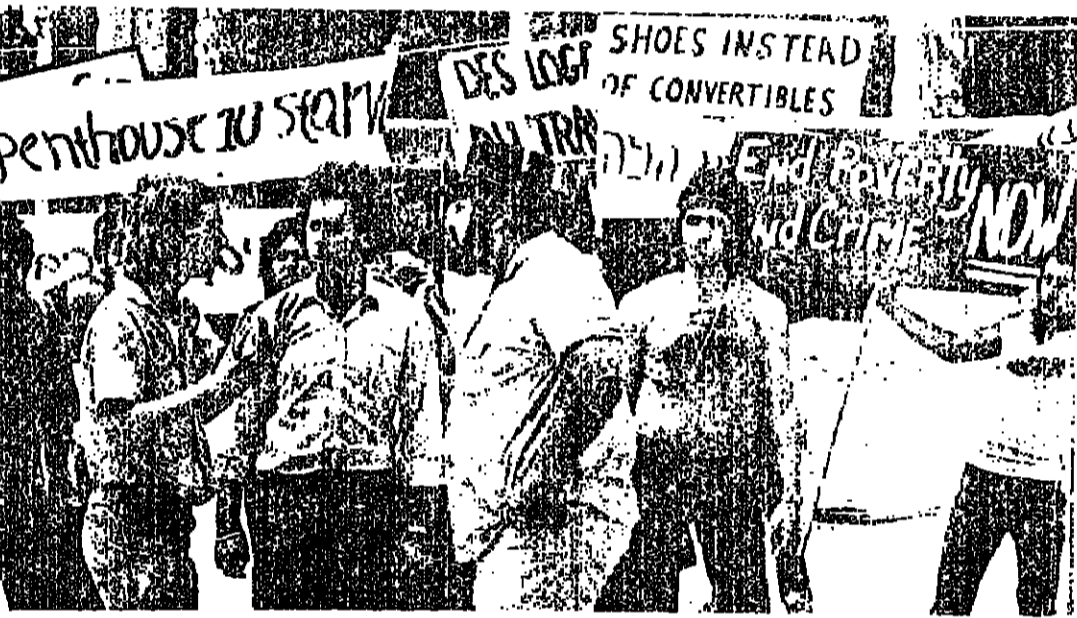
Quiet, pipe-smoking Mr. Dienar motioned me to a seat beside him. His assistant, John Stodel, who came to Israel from South Africa three years ago, was directing the scene to be shot. Doron had to come into the room, sit at his desk, lift the telephone receiver and look across to the sofa where, to his surprise, Sunny is sleeping. However, the scene did not get very far because something went wrong with the camera and shooting was postponed.

Mr. Dienar explained he had made his "hero" a film-man because that gave a valid excuse for all the varied outdoor scenes, which he felt would add greatly to the picture's impact, and also because he wanted to take the public behind the scenes and show them how films are actually made, "let them in on some of the tricks of the trade. There is real interest today in the actual mechanics of film-making."

There will be Hebrew and English versions of the film although Sherry Ren Smith will speak English in both versions, he said. Lee Strasberg, with whom he had also studied directing, had said that Sherry was full of talent but that she was like a wild cat and had to be made to feel free, Dienar said.

The music was being written by Noam Sheriff and Sherry was writing the lyrics for the songs. He estimated that the film would cost a million Israeli pounds — 50 per cent was coming from Israel and 50 per cent from an

Israeli director Baruch Dienar has returned to making feature films after an absence of more than ten years. His first effort is "Take Two," a motion picture about a film-maker, in which he discloses some of the tricks of the trade. Sarah Wilkinson talked to Dienar, and to stars Sherry Ren Smith and Ori Levy.



money and became successful in that line. "But, oh, it is so boring. All the talk about eye-lashes."

When she heard about the tests for the Israeli film, she decided that the idea of going to Israel and acting in a film there was attractive. She was among the very last to apply and was quite astonished when she got the part. Director Dienar considers her "a born actress."

She writes continually. Poems, short pieces, and a "sort of science fiction" novel with the title of "Return to Ariel" which has interested a publisher. "But it still needs a lot of work and re-writing."

She told me she is now thinking of writing an essay on laughter and calling it "Chapter on Gadi Yagil." In the film, Gadi plays the role of Doron's assistant whose stint of army reserve duty leaves his position temporarily vacant and he persuades Doron to engage Sunny in his place. Sherry said she found Gadi so amusing that she roared with laughter whenever he opened his mouth — so that people were beginning to think that she understood Hebrew. "Actually, I have learnt only a few words but I love to use them."

Among the photographs on the walls of her dressing room I noticed a large handwritten quotation from "David Copperfield," the opening of the book, when David wonders whether he is going to be the hero of his own life. It is a point Sherry also wonders about. She wants to do so many things and film acting is just one of them.

DADDY OF DADA

Marcel Janco retrospective at Tel Aviv Museum

By MEUVEN BERMAN

AT the age of 21, Romanian-born Marcel Janco was lucky enough to be in a good place at a propitious time: Zurich, 1916. Through a chance acquaintance with a Zurich cafe, he helped bring together several unusual creative personalities, the upshot of which was Dada, the ebullient brief (1916-1923) international rebellion against bourgeois complacency. "Art" and aesthetics, recognizable subject-matter and meaning, traditional artistic media and modes of creative thought. Dada established precedents that continue to be explored or, as some believe, emulated, to this very day (assemblage, pop art, happenings).

Janco was one of Dada's founding members. He performed in the then shocking literary-theatrical and high-jinks in the movement's headquarters, Cabaret Voltaire. He designed posters for it and made bizarre masks for Dada dances and illustrated its publications, edited by his energetic compatriot, the poet, Dada ideologist and promoter, Tristan Tzara. He produced a variety of collage-paintings and abstract geometrical plaster reliefs. The recognition of Dada as a progenitor has given it, its founders and activists, historical eminence.

But, while many of the individual artists associated with Dada (such as Marcel Duchamp whose "ready-mades" actually painted Duchamp, Jean Arp, Mina Ray, Kurt Schwitters, painter-graphic artist-film maker Hans Richter, George Grosz, Max Ernst, Jean Cocteau, Theo van Doesburg and others) eventually won renown for the nature and quality of their subsequent artistic production, sometimes via later art movements such as Surrealism, Futurism and De Stijl, Janco's international reputation rests primarily on the historical fact of his being one of Dada's founders.

There are two possible reasons for this. One is that by 1921 Janco, like others, had become disenchanted with the factiousness and nonsense-for-nonsense-nake that were inundating Dada and returned to Bucharest, where

he lived until the day of Nazi-inspired fascism led him to immigrate to this country in 1931. Thus, like innumerable other artists, Janco's art may have elicited important critical attention merely through his non-presence in the power-centres of a world art.

The other possible reason seems to be inherent in Janco's art itself. The large retrospective exhibition now on view at the Tel Aviv Museum, reveals that throughout his creative career, from the Dada period to his work in more recent years, he rarely succumbed to mawkish beyond mere good balance, good taste, mild aestheticism and well-oiled professionalism that often became overly casual and facile. At few points along his career (as this show relays) did he equal the originality, formal decisiveness and complex simplicity of his Dada vignette portraits and designs which are among the very few of his surviving works of that period. Throughout the various phases — the early reliefs and collages, the still lifes and formalized figures, the geometricized, rather melodramatic expressionism, his stylized renderings of the Israeli milieu and various later abstract paintings, sheet metal reliefs and cast aluminium sculptures — there is a dominating tendency for over-simplification, for the more obvious solution.

This is emphasized by scattered works of greater complexity and precision and flashes of fully executed artistic insight. Among them: the cool rich integrated orchestration of "Large Still Life" (10), the striking character portraits of "Ma'abara" (69) and a panel containing four fine lyric abstractions, each a different vital form-colour situation.

In Bucharest and later in Israel, Janco became the disseminator of new cosmopolitan ideas and groups, in formation of avant garde publications and groups, in which he himself took an active part. He has made a major contribution to the updating of Israeli art, as a teacher and as one of the leaders of the "New Horizons" group immediately following the War of Independence. He conceived and pushed through the establishment of the Elin Hod Artists Village in 1953, now a

Marcel Janco: "Blue Garden." Painted plaster relief, 1917 (Dada period) at the Tel Aviv Museum.

thriving hub of activity. For his varied activities and contributions to the advancement of Israeli art, Janco was awarded the Israel Prize in 1967.

A modest preface to the Janco exhibition is an ensemble of Dada works that should not be mistaken for a true introduction to or survey of Dada (as was the excellent travelling "Dada 1916-1966" documentary show held in this country in 1967). It is, however, an opportunity to see several absorbing works by Man Ray, Hans Richter and Arp, of Dada vintage.



Helen Arcove, Dielind Macher, Ernoel Rodon are three of the 13 women involved with "Don Juan" (Dietmar Schoenberg) in Theater in der Josefstadt production.

KEEPING A SECRET OF ACTORS' TALENT

DON JUAN KOMMT AUS DEM KRIEG by Oedoen von Horvath, directed by Georg Lhotzky, presented by the Theater in der Josefstadt.

THEATRE
Mendel Kohnsky

THE venerable (founded in 1788) Viennese Theater in der Josefstadt — which takes pride now in the brief, brilliant leadership of Max Reinhardt in the 'twenties — is visiting Israel as part of the Vienna-greets-Jerusalem festival, performing "Don Juan Returns from the Wars" by the Hungarian-Austrian-German Oedoen von Horvath.

that he was wrong — to his own detriment and the detriment of the 35 women who cross his path during the short period of the play's action. He finds in the end release by freezing to death stretched out on the grave of his fiancée, who committed suicide when he left her.

to suggest the role they play in the particular scene.

This out-Brecht of Brecht in the effort to do away with any vestige of stage illusionism, coupled with low-key acting, prevents the viewer from any sort of involvement in the action, even on the purely factual plane. I found this greatly dissatisfying, as if the author and director have been all the time trying to tease me, starting scenes then cutting them off sharply about a minute or so later. And, much more importantly, I left the theatre with no answers to the two nagging questions: Why did he behave the way he did? What made the women behave towards him the way they did?

It is difficult to form an opinion on the acting prowess of the Josefstadt ensemble, the author and director having made every effort to conceal whatever skills they may have. Don Juan is played by Dietmar Schoenberg in a rather heavy, deadpan manner in the midst of thirteen actresses of every age, shape and colour.

Von Horvath had a short-lived career on the German-speaking stage in the 'thirties (he was killed by a falling tree on the Champs-Elysees when both he and the century were 38 years old). In this play, he tackled the legend of Don Juan, the man who destroys women in his evil quest for an unattainable goal. His Don Juan is a 20th-century man, a soldier who fought in the First World War. Returning from the battlefields, he believes that the experiences there had purified him, but he soon learns

Horvath's "Don Juan" is an austere play, written in 24 scenes, some of them so short that they are over before the viewer has had a chance to find out what they are about. The play has been staged even more austere by Georg Lhotzky, who has the entire cast seated on the stage all during the show, casually strolling over to stage centre when participating in a scene, moving around the few props to suggest a locale, changing costume in view of the audience

GALLERY GUIDE

JERUSALEM

THE ISRAEL MUSEUM — Janco: Watercolors and Drawings from the Museum's Collection (Cohen Hall). Sculptors as Braughtamen and Printmakers (Goldman-Schwarz Hall). "People" (see by photographer Anna Hivkin-Brick (Library Hall). Sculpture Games (Oda Crown Plaza and Youth Wing). Tami offerings from Gezer (Mocketteller).



Oil on paper sketch by Didi Ben Shaul (Engel Gallery, Jerusalem).

DIDI BEN SHAUL — Pleasing oil paint and drawings on paper (selected Jerusalem painter, of allegorical scenes that are fragmented into an almost pointillist use of color, combined with a nervous, expressive line. Some use gaily erotic, others reduced to almost decorative abstraction (Engel Gallery) Till June 23. (M.E.).

TEL AVIV

TEL AVIV MUSEUM — Retrospective exhibition by veteran Marcel Janco who was one of the founders of Dada and who later developed a restrained expressionist style. The artists village of Elin Hod was his last. The artist's work of paintings by André Masson and of 300 graphic works by Pablo Picasso continues. (Tel Aviv Museum, New Building).

HAIM KIEWE — New paintings by Israeli abstractionist who has exhibited successfully and extensively in Europe. (Gordon Gallery, 28 Gordon). Till July 5.

CHAIM DIENER — Copper reliefs and graphics. HEMELIYA (Horziya Museum).

CONTEMPORARY PAINTING AND SCULPTURE — 18 artists, mostly young and among the best-known recent works. RAMAT GAN (Municipal Museum).

YAMON SAPIR — Fantasy images and collage by young artist. (Dugith Gallery, 43 Fishman).

BASSON — Fantasy paintings that usually are stylized variations of the human head, in slick airbrush style. (Arts Studio, 48 Gordon).

KLATCHKIN SUMMER COLLECTION — Paintings and sculptures mostly by Israeli and French artists that range through several 20th century schools including surrealism. Collection includes abstracts and top (Radassah "X" Gallery, 33 Frig).

COCA LAPIDOT — Paintings. BAT YAM (Bat Yam Municipal Museum).

ATELIER REGGIE WESTON — Inauguration of new art establishment in memory of the watercolorist who died in 1967. Works by Weston comprise the first show (260 Hayarlon).

MELA KUTER (1918-1967) — Paintings by Jewish-French painteress whose works have been acquired by numerous museums throughout Europe. (Lim Gallery, 170 Ben Yehuda).

SIPON ROTHENBERG — Etchings. Whimsically distorted renderings of figures. (Graphic Art Gallery, 24 Gordon).

HAIM OHSAN — Descriptive paintings with an expressive blend of Jewish-French artist who was killed in the Holocaust. (Beli Shalom Aleichem).

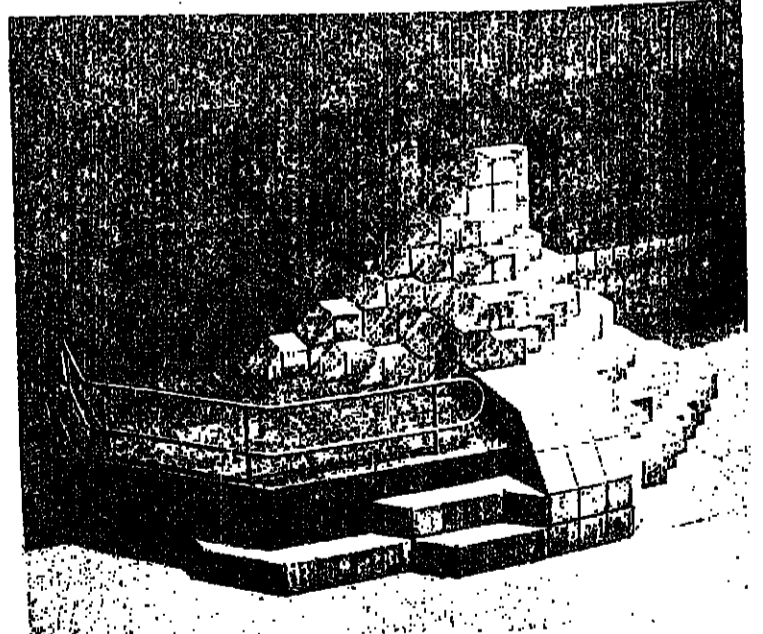
HAIFA

SUMMER EXHIBITION — A selection of graphics and prints from the gallery's collection, some of which have been seen before. The choice leans towards realism and even in the abstracts, the artists frequently employed concrete motifs, e.g. Sula's two detailed cartographic etchings, rather intellectually related; Kilmomik's red on black "Focus", utilizing letters and numbers; Hezi fluctuating between the two styles, organized geometric figures in one instance, landscape, in another. Without topical reference, Japanese influence is evident. It is understood for Pina's woodcut, his trees being superior to the obviously inspired sea scene) but you also have it in 3 out of 4 of Abraham's portraits and it may be Japan, via Toulouse-Lautrec, he 2 of 4 figures by Melan. Then come the very capable original conceptual, viz. Boren's woman in chair; Z. Gofek's stablins of hands inserted into a figure's joints of blocks; Bergner's somewhat Italianate face at a window broken up by its bars, and Ulman's black and white two men in reversed poses, which perhaps represents clothes making the man. On the whole the coloured print production. ("Graphic 5" Gallery). Till end June. (E.I.).

MANE KATZ (1894-1962) — A selection from the oils, gouaches and graphics bequeathed by the artist to Haifa. (Museum of Modern Art). Till July 1.

HAIFA ANGEL (Haifa) — Sculpture. (Wifrid Israel House). Opening 10 a.m.

superior to the obviously inspired sea scene) but you also have it in 3 out of 4 of Abraham's portraits and it may be Japan, via Toulouse-Lautrec, he 2 of 4 figures by Melan. Then come the very capable original conceptual, viz. Boren's woman in chair; Z. Gofek's stablins of hands inserted into a figure's joints of blocks; Bergner's somewhat Italianate face at a window broken up by its bars, and Ulman's black and white two men in reversed poses, which perhaps represents clothes making the man. On the whole the coloured print production. ("Graphic 5" Gallery). Till end June. (E.I.).



IN the centre court-theatre of one of the most dramatic architectural works erected in Israel in recent years, the new Lady Davis Amal Vocational Training Centre near Tel Baruch (Tel Aviv), are three separate geometrical sculptural groups in concrete by an erstwhile lyric-abstract painteress, Hayuta Bahat. Using a cube as a module in each, she has designed tiers, steps, ramps and platforms that look perfectly into their architectural environment. Pure in form, they are also meant to serve as relaxation areas and as grandstand seats facing a built-in stage. The building was designed by the architectural office of Carmel and Associates, Tel Aviv. (N.E.).

Biblical word games

THEY really were a difficult lot, that generation of liberated slaves who emerged from Egypt. They reject the possibilities of enjoying the Land of Israel and enjoying its fruits — grapes, pomegranates and figs — which the spies brought back with them, declaring, "surely it floweth with milk and honey, and this is its fruit" (Num. 13,27). As a result they are doomed to live and die in the wilderness, where nothing grows — and the articles which they specify are not growing there are just those three fruits which they would have enjoyed had they listened to him! It is no place of seed, of figs, of vines, or of pomegranates" (20,5). This unusual combination is not accidental.

These are the only two places in the Bible where those three fruits (figs and vines are, of course, a common combination, as in "each under his fig tree"). It is obvious that there is a perverse



he appended them to his rational biblical commentary. In the rabbinic Bibles, however, only this portion is printed under the title Ba'al Ha-Turim.

And on this verse he points not only to the change in the order of the words, but to the fact that this is the only place where, in a list of agricultural products, the fig is mentioned first. And why? Because this passage follows immediately on the regulations of the Red Heifer, which had to be burnt, and its ashes used in the ceremony of cleansing a person ritually defiled by contact with the dead. And the Mishna (Para 3,8, the Ba'al Ha-Turim gives the wrong reference — Tamid 2,5 which does not deal with the Red Heifer) gives the details of the construction of the woodpile which was ignited to make the fire for reducing the Heifer to ashes! It includes "smooth branches of fig trees." And the order of the fruits mentioned by the grumbling children of Israel serves to remind the student of the laws concerning the subject of the previous chapter!

L.I. RABINOWITZ

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Blood, Sweat & Tears:



More than just rock

BLOOD, Sweat, and Tears: vitality and inspiration. That is what this incredible band is all about; spirit, melody and rhythm.

This band which will be in this country at the beginning of next month, contains musicians from all spheres of music, who interlock to create a unified pattern. The group members come from different schools of musical orientation — jazz, rock, folk, blues, big bands, the classics, soul, and country and western. The resulting sound allows each of these influences its own self-expression, while it combines them all to form an entirely new sound.

The success of this sound is undeniable. Their first CBS album, "Child Is Father To The Man," and "Blood, Sweat, and Tears," have sold several million copies. Their concerts are invariably a sell-out.

Flexibility

In essence, Blood, Sweat, and Tears have succeeded due to a musical flexibility, which prevails throughout the entire band, and can be seen (and heard) in their albums, their performances, and in their company. This flexibility stems from the improvisations they use, made possible by the musicians' diverse abilities, rather than adhering rigidly to the basic pop concert form.

A source of the group's strength is the professional respect each musician has for the other within the group. When trumpeter Law Soloff takes a solo, for example, one can sense the other eight members of the band playing along with him, each feeling as excited by the resultant music as Law himself.

Steve Katz, lead guitarist, is a founding member of the group. "Is he a rock star?" one asked. "No," he answered. "I don't live my life that way. Our only concern is playing music." Steve Katz' musical career began at the age of five. Born in Brooklyn, he began singing at wed-

By Martin Davidson
POST Pop Music Correspondent

dings and Bar Mitzva parties. His first instrument was the drums, later the ukulele, and when he was 16, he discovered the guitar.

A migrant to Greenwich Village during the Bob Dylan era, Katz learned to play the guitar and joined the "Even Dosem Jug Band," which appeared twice at Carnegie Hall. Excited by the possibilities offered by country blues, he searched for a new sound, and formed the "Blues Project." This group was an important breakthrough in the development of modern pop music. Upon its dissolution, Steve became a founding member of Blood, Sweat, and Tears. "We are a musical entity," he insists, "a blend of nine musical tastes." It is the successful synthesis of varying musical forms which is responsible for the acceptance on both sides of the "generation gap" of the group. He hopes the

Blood, Sweat, and Tears, and hearing that the group had an opening for another trumpet player, he tried out for the job. He left the Motown Band with which he had been playing, and joined the group. "I didn't join the group with the idea that it would be a monster success, I joined it to play music."

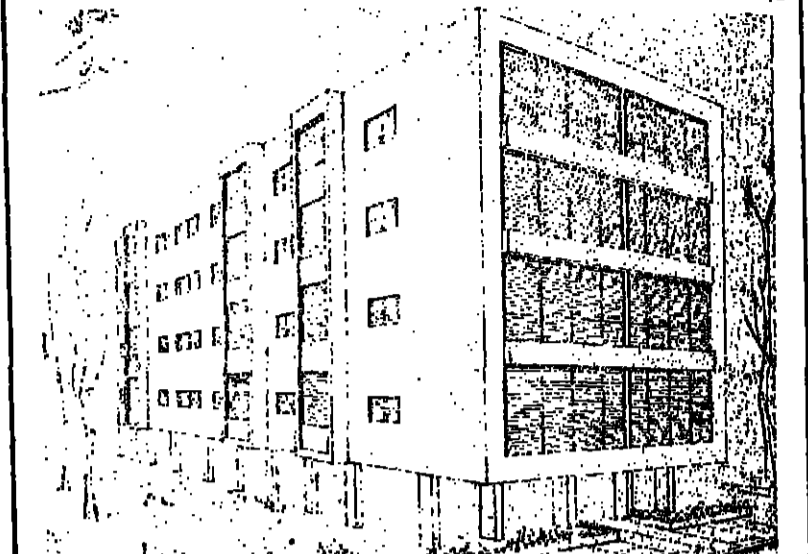
Jim Fielder is a bass player with total knowledge of the electric bass that allows him to play with an incredible ability. He is an artist expressing an artistic concern toward both music and internal freedom. When in Los Angeles, Jim met Frank Zappa, who asked him to join the Mothers Of Invention. Later, he left that group to join the Buffalo Springfield, and shortly after he joined B.S. and T. Jim regards all forms of creative art as valid.

Drummer's role

Bobby Colomby, the group's drummer, has a calculated intensity of energy, of probing, of conviction. He can be a dynamic advocate while not attempting to lead. The primary role of a good drummer is that of a time keeper, providing a rhythmic rallying point for the rest of the musicians. Bobby's drums are always an integral part of the overall sound of B.S. and T. even during a solo.

Born and raised in a family of jazz aficionados, Bobby had developed an ear keen enough to recognize quality musicianship by the time he was eight years old. He was given his first drum set at 14. At 22, Bobby joined a semi-rock group. For a short time he was drummer with Eric Andersen. When Andersen decided to go it alone, Bobby had to find another job. At this point, he met Odette, who asked him to join the jazz trio with which she sang. During this time Bobby met and became close friends with Steve Katz. He discussed with Steve his ideas of forming a jazz rock big band. After that, he started doing more work of a similar nature. He was in the audience at the debut of

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THE HECTIC SUMMER

THE musical calendar — hectic as it is all the year round — gets even more crowded towards the end of the regular season before we "retire" to the various "festivals" of the Israel Philharmonic, the Israel National Opera, and the Israel Festival itself, which carry us through to the end of August. We are at present being greeted by Vienna with an exhibition, a theatrical presentation and musical offerings which are intended to represent the lighter kind of Viennese atmosphere. This week, there was "Wiener Operetta" on the agenda, with a cast of the Wiener Staatsoper and the Volksoper and a mediocre instrumental ensemble pouring out sugary melodies from the "Silver Period" of Viennese music (as introduced by the very Viennese *Kapellmeister*), working sentimental memories for many of the older people in the audience hailing from Austria. The *Kapellmeister* left the question open if the "Golden Period" was that of Haydn, Mozart and Beethoven, or what he would call the "Second Viennese School" (Schoenberg-Berg-Webern).

Starting tomorrow (for details see "Poster"), an entertainment of a different kind will dominate the stages of Tel Aviv, Jerusalem and Haifa. The announcement says: "Topsy Kueppers in her special 'One-Woman Show, Tonight Lola Blau', a Musical by Georg Kreisler," but behind this there is a whole story.

This is not a musical of the usual kind, for its story is that of a Jewish entertainer who has to leave Vienna in the wake of Hitler's entry, rebuilds a career in Switzerland and later in the U.S. and returns after the war to Vienna to find that nothing much has changed. It is political caricature.

Georg Kreisler, Vienna-born playwright and composer, wrote music for Charlie Chaplin and worked for shows and films, until returning to Vienna where he married Topsy Kueppers. He wrote this show for his wife, giving her two full hours alone on the stage, singing, talking, acting. The "Musical" was premiered in Vienna last September, for a hundred performances before moving to Berlin, where a large hall was sold out four times.

Under continuous telephone threats from neo-Nazis, the actress had to move around in the constant company of two busy policemen. A week at the Exhibition in Hanover and some performances in London left her in need of rest. The couple — with their two children, aged 10 and 11 — took a holiday at the

Shore Hotel just outside Jerusalem before next week's performances.

The material for the show was based on a true life story and was organized by Kreisler into 22 scenes for "One woman and a piano." It uses multi-media — films, tapes, and many costume changes.

Topsy Kueppers was born in a Jewish family in Aachen, Western Germany (close to the Dutch border) spending her early childhood with her mother hidden away somewhere in Holland. She returned after the war to her native city to study dance, acting and singing. She passed her professional examinations under the strict eyes of Gustav Gruendgens and started her career on provincial stages till she made the grade. She has acted in 12 films, played in the theatre with Fritz Kortner, the famous German-Jewish actor, been on television and is now so busy that she only accepts a few guest appearances.

She came here on special request of Vienna Mayor Felix Slavik. But this is not Topsy Kueppers' first visit to Israel. It is her fourth, and she actively supports the Swiss Children's Village at Kiryat Yehoram, giving two benefit shows abroad every year.

Her show "Tonight Lola Blau" is booked solidly for the next four years in Scandinavia and other European countries, with large communities understanding German — the understanding of the language is very important to get all the fine points of Georg Kreisler's wit and sarcasm. While Topsy bathes in the sun and swimming pool with her two children, her husband goes to an Ulpan in Jerusalem each day to get some knowledge of modern Hebrew. The family plans to spend four months in Israel before taking to the road again.

THE Israel Philharmonic Orchestra is providing us with sensation after sensation as the season reaches its climax. Here are some events:

Mindru Katz will give a solo recital under the auspices of the I.P.O. to celebrate his 25th anniversary as concert artist. Born in Bucharest in 1925 his first major concert — with the Bucharest Philharmonic in 1947 — started him on an international career. He appeared with the I.P.O. for the first time in 1959, has toured Australia and the Far East twice, and has played throughout Europe and the U.S.A. (For his programme see "Poster").

Yuri Aronovitch, formerly musical director and chief conductor of the U.S.S.R. Radio and Television Symphony Orchestras, will conduct the

concerts will be played together with chamber music works. Zubin Mehta will share the rostrum with Daniel Barenboim, who will also appear as soloist in the two piano concertos and the chamber music, as will violinist Pinhas Zukerman. The Tel Aviv String Quartet will also participate. In addition, the "Deutsches Requiem" will be performed under the direction of Daniel Barenboim, with the soloists Sheila Armstrong, Gunther Reich, and the Scottish National Orchestra Chorus, as part of the Israel Festival 1972.

And to top everything an "Unprecedented Operatic Spectacle" — 10 soloists, 60 ballet dancers, 150 choristers, 90 supernumeraries and 100 I.P.O. orchestra members will participate in the staging of Saint-Saens' "Samson and Delilah." Although it all happened in Ashkelon, the Roman Theatre at Caesarea will serve quite well as backdrop for the proceedings. The theatre will be transformed into a huge Philistine temple by designer Arnon Adar. The production will be conducted by Zubin Mehta, staged by Carlo Maestrini, of La Scala di Milano, and its soloists will include world-famous singers such as Yvonne Minton, mezzo-soprano, tenor Jon Vickers, baritone Norman Bailey and Boris Carmel, Israeli bass of world renown.

According to the I.P.O., 1,000 seats have already been sold to music-lovers abroad who plan to come to Israel for this event.

IN nearly every Tuesday Night Concert, the Israel Broadcasting presents a piano concerto, usually the second item on the programme. This involves elaborate shifting operations to bring the grand-piano out of the wings and into the centre of the stage. The audience in the hall can at least watch the complex operation, but listeners at home are left hanging in the air for quite some time. Last Tuesday (June 6, around 9 p.m.) announcer Chayuta Dvir was painfully kept talking to keep listeners "on the line"; she told us who was going to play what, that operations on stage were proceeding and that shortly we would hear Schumann's Piano Concerto — she repeated this a total of five times!

Would it not be easier to have the grand-piano in place at the beginning of the concert (it would surely also be easier for the technicians to place their microphones at leisure in the proper positions). The conductor would not lose any prestige for conducting the overture towering over the closed grand-piano!

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OPERA THE ISRAELI NATIONAL OPERA... "Aida" with Davranli, Marozzi, Ferrarini, Avella, Pinkas, Corneli, Feldman...

Dance

ONE-MAN SHOW - TIKI DAYAN... INHAL DANCE THEATRE... TEL AVIV (Hebrew)...

Yiddish

DON'T STOP YOUR SMOKE IN... THE BELLEVILLE... THE BELLEVILLE (Hebrew)...



Cinema

THE HOT ROCK... THE BURGLARS... THE HOT ROCK (Hebrew)... THE BURGLARS (Hebrew)...

Forums and Talks

THE PRISONER OF SECOND AVENUE... THE PRISONER OF SECOND AVENUE (Hebrew)...

Jerusalem

ISRAELI PHILHARMONIC ORCHESTRA... THE ISRAELI PHILHARMONIC ORCHESTRA...

Brahms Cycle

THE ISRAELI PHILHARMONIC ORCHESTRA... IN CONJUNCTION WITH THE ISRAELI FESTIVAL... BRAHMS CYCLE...

Haifa Cinema

COMMENCING SATURDAY, JUNE 17... CAT ON NINE TAILS... THE BURGLARS... CAT ON NINE TAILS (Hebrew)...

Ramat Gan Cinema

ARMON Tel. 7207040... RAMA Tel. 721012... THE DECAMERON... THE DECAMERON (Hebrew)...

Jerusalem

ISRAELI PHILHARMONIC ORCHESTRA... THE ISRAELI PHILHARMONIC ORCHESTRA...

Brahms Cycle

THE ISRAELI PHILHARMONIC ORCHESTRA... IN CONJUNCTION WITH THE ISRAELI FESTIVAL... BRAHMS CYCLE...

Jerusalem Cinema

COMMENCING SATURDAY, JUNE 17... ARIZONA COLE... THE GARDEN OF THE FINZI-CONTINI... ARIZONA COLE (Hebrew)...

Tel Aviv Cinema

PARIS Tel. 286005... TRAFFIC... THE TOUCH... TRAFFIC (Hebrew)...

Tel Aviv Cinema

OPHIR Tel. 618921... LE GENDARME ENBALADE... LE GENDARME ENBALADE (Hebrew)...

Tel Aviv Cinema

STUDIO Tel. 55817... VENETIAN ANONYMOUS... VENETIAN ANONYMOUS (Hebrew)...

Tel Aviv Cinema

COMMENCING SATURDAY, JUNE 17... ALLENBY Tel. 67920... WYLLIARD... ALLENBY (Hebrew)...

Tel Aviv Cinema

GORDON Tel. 244873... THE GARDEN OF THE FINZI-CONTINI... THE GARDEN OF THE FINZI-CONTINI (Hebrew)...

Tel Aviv Cinema

HOD Tel. 226220... SNOW JOB... SNOW JOB (Hebrew)...

Tel Aviv Cinema

CHEEN Tel. 226957... ALLSTAIR MACLEAN'S PUPPET ON A CHAIN... ALLSTAIR MACLEAN'S PUPPET ON A CHAIN (Hebrew)...

Tel Aviv Cinema

CRITERION Tel. 57952... THE TOUCH... THE TOUCH (Hebrew)...

Tel Aviv Cinema

GAT Tel. 267888... HOSTILE WITNESS... HOSTILE WITNESS (Hebrew)...

Tel Aviv Cinema

STUDIO Tel. 55817... VENETIAN ANONYMOUS... VENETIAN ANONYMOUS (Hebrew)...

Tel Aviv Cinema

STUDIO Tel. 55817... VENETIAN ANONYMOUS... VENETIAN ANONYMOUS (Hebrew)...

Tel Aviv Cinema

STUDIO Tel. 55817... VENETIAN ANONYMOUS... VENETIAN ANONYMOUS (Hebrew)...

Tel Aviv Cinema

STUDIO Tel. 55817... VENETIAN ANONYMOUS... VENETIAN ANONYMOUS (Hebrew)...

Tel Aviv Cinema

STUDIO Tel. 55817... VENETIAN ANONYMOUS... VENETIAN ANONYMOUS (Hebrew)...